

VITAL QUESTIONS.



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VITAL QUESTIONS.

THE DISCUSSIONS

OF THE

GENERAL CHRISTIAN CONFERENCE

HELD IN

MONTREAL, QUE., CANADA,

OCTOBER 22ND TO 25TH, 1888,

UNDER THE AUSPICES AND DIRECTION OF THE

MONTREAL BRANCH OF THE EVANGELICAL ALLIANCE.



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PREFACE.

The Conference, of which this volume contains the proceedings, was first mentioned in the Report of a Committee appointed to consider the more efficient working of the Montreal Branch of the Evangelical Alliance in October, 1885. The first formal resolution relating to the Conference was passed on the 7th day of February, 1887, when a Committee was appointed to consider the matter and report. A special meeting was called to consider the report of this Committee in May, 1887, when the Alliance determined to let the matter hinge upon the Parent Alliance sending a Deputation to take part in the Conference. The reply from London being that it would be impossible to send the Deputation that year, but promising to do so at the earliest possible period, the matter was dropped for the time being. In October, 1887, the question of the Conference was resumed, and a Committee was appointed to prepare an outline programme. After considerable correspondence and much careful thought, the Conference was called for October, 1888, and the programme published. Arrangements were made to bring the Conference before all the Annual Meetings of the various Ecclesiastical bodies, by whom it was very generally and heartily endorsed.

One hundred and fifteen delegates responded to the invitation of the Montreal Branch of the Alliance, representing all Evangelical Denominations, and all parts of the Dominion.

The Executive of the Montreal Branch feels greatly indebted to the Trustees of the Crescent Street, the American Presbyterian, and the Dominion Square Methodist Churches, for kindly placing these churches at their disposal, for the meetings of the Conference; also to the gentlemen who so efficiently served on the various Committees, as well as to the citizens who cordially extended their hospitality to delegates and invited speakers.

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VITAL QUESTIONS.

EVANGELICAL ALLIANCE CONFERENCE.

MONDAY, 22nd OCTOBER, 1888.

OPENING SESSION.

The Conference met in Crescent Street Presbyterian Church at half-past seven o'clock, p.m.

Sir William Dawson, President of the Montreal Branch of the Alliance, occupied the chair, and among those on the platform were :—Rev. Dr. Burns (Halifax), Rev. Dr. Hole (Halifax), Rev. Dr. Shaw (Montreal), Mr. W. E. Dodge (of New York, President of the United States Evangelical Alliance), Right Rev. Bishop Ussher, Mr. John Paton (New York), Rev. Dr. Antliff, Rev. J. Wilkie (Presbyterian Missionary from India), Rev. J. B. Saer (St. John, N.B.), Rev. Dr. Ryckman (London), Rev. Dr. Williams (Toronto), Rev. Dr. Barnes (Sherbrooke), Rev. W. Jackson (Secretary of the Montreal Alliance), Rev. L. H. Jordan, Rev. Principal MacVicar, Rev. Dr. Barbour, Rev. F. M. Dewey, Rev. E. M. Hill, Rev. J. Fleck, Rev. A. B. Mackay, Rev. W. S. Blackstock (Toronto), Rev. T. G. Williams, Rev. Prof. Scrimger, and the Rev. F. H. Marling.

The proceedings opened by singing the 100th Psalm, after which the Rt. Rev. Bishop Ussher, Reformed Episcopal Church, Montreal, read a selection of Scripture. Rev. F. H. Marling, of Emmanuel Church, Montreal, led in prayer.

Rev. W. Jackson, Secretary of the Montreal Branch of the Evangelical Alliance, read letters from A. J. Arnold, Esq., Secretary of the Parent Alliance, relating to Sir Robert Phayre, K.C.B., as their deputation to this Conference ; from Sir Robert, regretting that owing to illness he had been unable to be present ; from

Right Rev. Bishop Baldwin, explaining the reasons which prevented him taking his place among his brethren in the Lord. It was a matter of regret that Mr. Arnold had not longer notice of Sir R. Phayre's failure, so that he might have been at this Conference. The Secretary alluded to several eminent men who had been invited to take part in the Conference, but who, from a variety of reasons, had found it impossible to accede to the request of the Programme Committee; among whom were Rt. Rev. Bishop Bond, Rev. W. M. Taylor, D.D., Rev. Dr. Duryea, Rev. Dr. Pierson, of Philadelphia, and others.

CHAIRMAN'S ADDRESS.

SIR WILLIAM DAWSON, C.M.G., MONTREAL.

The Montreal Branch has ventured to take the responsibility of this Conference, because the last Canadian Convention of the Alliance was held in this city in 1874, and because here, as in an outpost of Protestantism, the need of a Dominion Alliance is most acutely felt. The great end of the promoters of this Conference is the reorganization of the Dominion Alliance, and to give a new impetus to the general religious movement on the part of Protestants.

In such a meeting it becomes us in the first place, like the Israelites when Samuel gathered them at Mizpah, to confess our past shortcomings and want of efficiency, and to humble ourselves before God. We have certainly failed in duty in our long inaction in the matter of the Evangelical Alliance. It is our next business to consider with care the best means of united action against the evils of the time, and this in a spirit of love to all and enmity to none. Our weapons must be spiritual rather than carnal, and we must contend against evil principles and systems and not against persons. With reference to the former, whether they are infidel or anti-Christian, it is necessary to bear in mind that, however diverse in operation, they are one in aim. The men who deny God and disparage divine revelation are practically on the same side with those who supersede God and Christ by other rulers and mediators, and who withhold the Bible from the people. Nothing is more obvious in our time than that the emissaries of the powers symbolized in Scripture by the "Dragon, the Beast and the False Prophet," are all employed in gathering

the nations to one great struggle against God and His Christ. We should also bear in mind that the end of these evil systems is near. The Kingdom of the Prince of this World is approaching a critical period, for the fated termination of the reign of Anti-christ and of the "times of the Gentiles" are alike near at hand. Satan is active because he knows better than we do that his time is short; and it is a serious question whether Christians will be in a position to meet the responsibilities soon to be thrown on them, to present a united front in the crisis of the final struggle, and to manifest that holy unity which becomes the Bride of the Coming Lord. Let us pray that under God's blessing, under the leadership of Christ and the guidance of the Holy Spirit, such ends may be promoted by the present Conference.

With this session of the Conference the special function of the Montreal Branch terminates, except in so far as local details and expenses are concerned; and it is the hope of the Branch that a working constitution may be matured for an efficient Dominion Alliance, whose next place of meeting should probably be in some of the greater centres of our Protestant population rather than in Montreal.

ADDRESS OF WELCOME.

REV. DR. SHAW, MONTREAL.

It devolves upon me, at the request of the Montreal Branch of the Evangelical Alliance, to extend to Delegates, Speakers, and all friends from a distance, a most cordial welcome to this Christian Conference. The best qualification I can claim for the discharge of such a duty is that I earnestly desire that my words, though few, should be warm and strong in voicing the cordial greeting which I know the Evangelical churches of this city all desire to extend to our distinguished visitors. Brethren, in the name of the Lord we greet you, in the name of a common heritage of faith, in the name of Christian truth, in the name of kindred ties which make us the heirs of all the ages, the inheritors not of empty traditions but of the records and inspiration of noblest Christian heroism, in the name of our common Christianity we bid you welcome to our city, to our homes and to this Conference of the Evangelical Alliance. Here prayerfully and humbly waiting upon God, assembled in one place and with one

accord, I trust upon us may descend pentecostal influence and power to fit us for better service for Christ and humanity.

There are some objects we certainly have not had in view in convening this Conference. In the first place, it is not designed to weaken attachment to our respective churches and ecclesiastical systems, if such attachment be a matter of intelligent conviction. If I utter any word that would offend the convictions of any brother here as to tenets or church polity, I would violate one of the simplest principles of Christian courtesy and fraternal regard. We know each other's views and we are here to respect them. Strong convictions are not incompatible with the broadest catholicity. Indeed my observation emboldens me to say that extreme elasticity and variableness of religious opinion are often joined with haughty intolerance. I do not plead for greater importance attaching to our ecclesiastical systems than intrinsically belongs to them. Granting all that may be claimed for the divine institution of the Ministry, sacramental ordinances, Christian fellowship and ecclesiastical organization, yet, at best, even these are only the scaffolding of the spiritual temple that is being built founded upon the atonement of Christ, and through the mists and clouds of life's cares and sins rising high in the great spiritual realm of God, eternal in the Heavens. As Tennyson has it:—

“ Our little systems have their day,
They have their day and cease to be ;
They are but broken lights of thee,
But thou, O Lord, art more than they.”

Creeds, like the Sabbath, were made for man and not man for creeds. And yet conscientious divergences of opinion about our different systems must be respected, and nowhere do they command more respect than in the Evangelical Alliance.

Again, we are not here to waste time in an interdenominational exchange of empty compliments. Men, Christian men, are looking at us whose souls eagerly pant for what I believe would be far from an unmixed blessing, namely, the organic union of all branches of the Church: Greek, Latin, Lutheran, Reformed, Anglican, Baptist, Independent, Methodist, and a score of others. Still, this to them is the highest aspiration of their Christian life, and frequently they point to such assemblies as the present and belittle them as an empty show in which sectaries unite for a time with loud professions of friendship only to be followed by more bitter antagonisms. Brethren, let us keep our record clear in this regard, by proving to the world that we love in deed and truth as well as in word. Let us in thought make way for the

venerable Apostle John, to be carried through our assembly, saying, "Little children, love one another." Keble in his "Christian Year," thus voices this longing for unity:—

" So is it with true Christian hearts,
 Their mutual share in Jesus' blood
 An everlasting bond imparts,
 Of holiest brotherhood.
 Oh ! might we all our homage prove,
 Live and forgive, do good and love,
 By soft endearment in kind strife,
 Lightening the load of daily life."

One of the main objects positively of this gathering is that set forth in the constitution of the Parent Society in England, "to manifest and increase the spirit of unity among Christians." We wish to realize the answer to the Saviour's prayer, "That they all may be one," accepting the interpretation of these divine words given by Dean Alford, "This unity has its true and only ground in faith in Christ through the word of God as delivered by the Apostles, and is therefore no mere outward uniformity, nor can such uniformity produce it." These catholic utterances of this great scholar deserve to be enshrined both in the records and in the hearts of all members of this Alliance. Our motto is the words of Scripture rendered into Latin by St. Jerome in his cloister at Bethlehem, 1500 years ago: *Unum corpus sumus in Christo*. At the same time catholicity of spirit, like every other subjective excellence, is to be valued only as it leads to practical beneficial results, especially in the way of removing denominational friction and antagonisms. Brethren from other lands, we may inform or remind you that in this direction probably more has been done in Canada than in any other country in Christendom. The various branches of Methodism in this country have been unified and are now together in the van of Christian progress. The different Presbyterian churches are also united and represent one of the best types of intelligent and progressive Christianity in all the Empire of Christ. These United bodies have again in turn been approached with the olive branch of union by a Church which every intelligent Christian must regard with the greatest veneration and honor, the grand old Church of England. I believe in no country in the world is there more of the spirit of Christian union than in this Dominion. This may be partly owing to the fact that with a country almost as large as Europe we have but a small population of five millions. The hearts of our patriotic youth are fired by the oft repeated prediction that this vast Dominion shall tremble beneath the tread of coming

millions. If these millions come, as come they must, we desire that they shall come to a country whose foundations are laid in Christian truth and temperance and righteousness, and to one free from the blight of narrow intolerance and bigotry.

Again, we have arranged for this Conference with the hope that it may lead to some worthy practical results and be an inspiring benediction to all our Churches. We have invited to the gathering successful, wise and experienced Christian workers and thinkers, men known and beloved in all our borders, and we are confident that with the divine blessing their words of wisdom and power will carry us beyond the limits of fruitless theorizing and will lead to most earnest effort to solve the difficult problems of social science, to rescue the drunkard, to check the assumptions of an intolerant hierarchy, and to save the mind and heart and character and destiny of men from the awful shadow of infidelity and from the terrible blight of confirmed antagonism to God and truth. We are met to glorify God and to seek to save souls. Brethren, you have come to aid us in discussing these great and living issues which press upon our attention and upon our hearts and consciences, and which call for much wisdom and prayer. In coming to us on this errand of love we most cordially greet you. You come to a city where Evangelical Churches are bound together in Christian sympathy to an unusual degree. Driven together by common foes and common fears, sharing the same trials and the same triumphs, the Protestant Churches of this city represented in this Branch of the Evangelical Alliance bid you welcome in the name of the Lord.

RESPONSE TO ADDRESS OF WELCOME.

REV. DR. BURNS, HALIFAX.

Our honored chairman has referred in appropriate terms to the present and coming struggle between Christ and Belial, and the assurance of ultimate victory. It is indeed no "sham fight" such as that which was witnessed a short time since in the beautiful city by the sea, whence I come. It is a stern reality. It is the "Great battle of God Almighty." We wrestle not against flesh and blood, merely or mainly, "but against principalities and powers, against the rulers of the darkness of this world, and spiritual wickedness in high places." We have gathered together

here, as representatives of the Sacramental Host, to contemplate the field and the forces, to hear how goes the fight, to burnish our armor, to sharpen our weapons and to consider what tactics we should adopt in the further prosecution of the contest. On such an occasion, therefore, we should remember what our Profession is; "chosen to be a soldier" is Paul's way of putting it. Over the significant symbols of dying love we have sworn fealty to the Captain of Salvation. We are therefore expected to "war a good warfare," to "endure hardness as good soldiers of Jesus Christ,"—not to please ourselves, but to please Him under whose blood-sprinkled Banner we have enlisted. He has not sent us this warfare on our own charges. He has given us the requisite accoutrements. They are given for use and must not be allowed to rust. They are not toys to be played with, or to make a feint of fighting.

Our Captain *calls to arms*. To what end is the Discipline He enforces, are the exercises in which He summons us to engage? "Exercise thyself unto Godliness," in other words, "Go through your drill." "Put on the whole armour of God that you may be able to stand in the evil day, and having done all, to stand." What does that mean if you are to stand all the day idle, if your life is to be a holiday, a series of reviews? Why talk of truce when a world that knew not when He came, even God's Eternal Son, is up in arms against Him? Why dream of coming to terms with a foe that gives no quarter to Christ and His cause? "What hast thou to do with peace;"—surely Jehu's question is as pertinent as it is pointed, when the "Son of God goes forth to war," "A kingly crown to gain," "Quit yourselves like men, be strong," "Go ye up and possess the land, as there remaineth yet very much to be possessed for Him whose right it is," "Go ye into all the world." These are among his marching orders.

How many, in these compromising times, instead of manfully combating error, talk of charity and tolerance. For whom is the much misused cloak of charity? Is it to be the cerement of corruption? Is it to become a cloak of maliciousness? Is it to be the thinly woven guise, the subtle mask beneath which our modern Judases may betray the Son of Man with a kiss, and our modern Jacobs come up to the fair form of Christianity, saying softly "art thou in health?" and then stab it to the heart.—No marvel—when Satan changes himself into an angel of light. In these days of seducing spirits and doctrines of devils, fitted to deceive, if it were possible, the very elect, the advice of the Apostle of Love is more than ever needed: "Little children, let no man deceive you." When an advance along the whole line is being ordered, and an unconditional surrender is demanded, the enticing

words of our modern Sanballats and Tobiahs,—“Come down to us, that we may talk with you,” should not for a moment be listened to, but met only with Nehemiah’s response, “I am doing a great work and cannot come down.” More especially when we consider that the *enemies are at the gate*. Remembering that when there are great fundamental principles in common, “Union is Strength,” recalling the sad calamities that overtook Jerusalem and Rome when rent by intestine strife at the moment their foes girdled them,—let us be “at peace among ourselves” and study the things that make for peace and things whereby one may edify another. Let us fraternize to the full with one another, but not with the foe. What though our regimental facings vary? The Captain and the cause are one.

“One army of the living God,
To His command we bow.”

Let us increasingly endeavour to keep the unity of the Spirit in the bond of peace, and to draw a fresh inspiration from our connection with the Grand Army of our Christian Republic scattered over the world’s great field of battle, and the cavalry of God, the riders on the white horses, at head-quarters.

The day before “Trafalgar” Nelson took Rotheram and Collingwood, two of his captains who were estranged, in sight of the enemy’s fleet, and significantly said:—“Yonder’s the enemy, shake hands and be friends like good Englishmen.” If, as detachments of the common army, partakers each of the “common Salvation,” we be disposed in the least to “fall out by the way,” this should cause “all bitterness, and wrath, and clamor, and evil speaking to be put away from us,—with all malice.” “Yonder’s the enemy”—some, attempting to sap Zion’s foundations, others, to scale her walls, others again, to seduce her citizens. See the mighty Host advancing, Satan leading on. Romanism and Rationalism, the believers in everything and in nothing, like Pilate and Herod, have become friends to plot against the Lord and his Anointed. Therefore, let us shake hands and be friends like good Christians.

Our programme for this conference is taken up mainly with these two,—Superstition and Skepticism. Like the mightiest spirit in the Southern Confederacy, our Captain is being fired at by his own men. It was not an enemy that did it, else we might have borne it. They are the foes most to be dreaded who profess to be friends. Recent assaults on our most holy faith owe almost everything to the quarter whence they come. They have the force of a masked battery.

Strange, passing strange, to find so-called Professors of Theology filling the scorner's chair, and the armor of an effete and exploded Infidelity glittering through Academic robes and prelatie vestments. This recent rising against the truth,—which is but the fulfilment of ancient prophecy, that “in the last days there shall arise scoffers,” receives its chief momentum from those who seem to be religious, and is more dangerous than if it were a stand up fight, a hand to hand grapple between truth and error, between the foes and friends of the Gospel. A clever woman has lately been following in the wake of several mediocre men, mothering what she terms a “New Brotherhood of Christ,” but, even the enemies themselves being judges, “the old is better;” nor will it be long till many of those whom the “will o’ the wisp” of her genius has drawn aside into the yielding morass, will be sighing for the old paths, and crying as they flounder and sink, “where is the good way, that we may walk therein,—and that we may obtain rest unto our souls.”

At such a time when Zion's glory and Christ's honor are menaced, when the Bible's very being and true religious well-being are at stake, supineness is a sin, cowardice is a crime, neutrality is treachery, and a rallying of the scattered forces for mutual consultation to the end that we may come the better up to the help of the Lord against the mighty, seems to be at once our interest and our duty. As our chairman has said, we can be in no doubt as to the result. The Captain of the Lord's Host is in the way with the drawn sword in His hand. The enemies of Christ and His cause may be many and mighty, they may seem strongly entrenched and some hearts may fail for fear; there may be some trembling for the ark of God, but no weapon formed against Him or His can ever prosper. He has fought and felled foes mightier than this before. Himself leads the assault. He that is on our side is far greater than all that can be against us.—“The Lord of Hosts is with us,—the Lord, strong and mighty, the Lord mighty in battle.”—

“From victory unto victory
His army shall He lead,
Till every foe is vanquished,
And Christ is Lord indeed.”

We meet under the auspices of the Evangelical Alliance, whose warm welcome so gracefully tendered, with that of this Royal city, we cordially accept. The Alliance, since its formal organization in London over 42 years ago, has played no unimportant part in this Holy War. Bickersteth, Bunting, Pratt, Waugh, Leifchild, Haldane, Stewart, King, Bulmer, Chalmers, Cavendish,

Alder, Harris, Cox, James Hamilton, Angell James, Baptist Noel, Isaac Taylor, and others like minded, stood by its cradle. By successors of kindred faith and fortitude on whom their mantle fell, it was fostered into strength. To its sweetly persuasive influence is largely owing the fact that Churches before standing apart have been brought together, and that Christians generally have their love abounding yet more and more in knowledge and in all goodness, approving the things that are excellent, and while proving all things, holding fast that which is good.

Union to the Saviour is at the foundation of this communion of saints. We all who are true members of this Evangelical Alliance, beholding, as in a glass, the glory of the Lord, by the chemistry of the Spirit,—by a process of spiritual photography, standing in the light of the Sun of Righteousness, are changed into the same image, and so remember and reflect the words of the Lord Jesus, how he said: “The glory which thou gavest me I have given them; *that they may be one, even as we are one*: I in them and thou in me, that they may be made *perfect in one*, and that the world may know that thou hast sent me.” (John, 17 ; 22-3.)

This Alliance is thoroughly Evangelical, as its constitution shows. Its favorite formula is: “In essentials, unity; in non-essentials, liberty; in all, charity.” It rests on the Pauline principle: “Let us therefore, as many as be perfect, be thus minded: and if in anything ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.” (Phil. iii., 15-16.) Yet, is it essentially an orthodox union,—for the very source of it is the Spirit of Truth, whose province it is to guide into all truth.

It sympathises not with that so-called liberal Christianity which is liberal only with what is not its own,—a liberality that would hoard with niggard hand its own petty, pitiable peculiarities, but freely sacrifice what is the property of God. It insists on buying the truth and selling it not, yet, on points of secondary and subordinate importance, the adjuncts and circumstantials of the faith, not the things most sincerely believed amongst us, forming *the faith* once delivered unto the saints. This Alliance not less clearly shows that “where the Spirit of the Lord is, there is liberty.” We have done ample justice to our differences. For their sake we have broken up the visible unity of the Church and filled the page of history, and covered the face of Christendom with angry contentions. The Alliance therefore feels that it is “time now to pay respect to our agreements and by a fellowship of which truth is the foundation and love the impulse, and beneficence the employ-

ment, to dry the tears of weeping charity and heal the wounds of a bleeding church." Nor is it a mere Mutual Admiration Society, a scene of handshaking, an occasion for interesting, but impractical, talk, and for having what is commonly called a "good time." It feels that the best way of provoking to love is to provoke to good works, and that the charity which spends itself in hortatory platitudes, in sentimental sighs, and sugared interchanges, would be but a spasm and a sham.

The Alliance early gave itself to work. Hence, in addition to smoothing the asperities of controversy, and lending an impulse to every loving and liberal sentiment, it has initiated movements that have widened the circle of Missionary effort, strengthened the fence a divine hand has reared round the Christian Sabbath, and rebuked and restrained intolerance and oppression in many lands. We meet beneath a broad banner of love, to stir one another up by way of remembrance of our dangers and duties, and to "Crown Jesus Lord of All."

We meet at a good time. 1888 is a year fragrant with historic memories. 1588 witnessed the utter destruction of the Spanish Armada, and extinguished Sextus Fifth's expectation of supplanting Queen Elizabeth by Philip II., and the true order of Jesus by the false. "Thou did'st blow with Thy wind and the sea covered them; they sank like lead in the mighty waters."

1688 was fruitful of blessing to our beloved Fatherland when the wind that detained James at Harwich, wafted William to Torbay, and the gloomy "Hanging Time," as it was called, of eight and twenty years, was followed by a glorious Revolution. Three centuries ago God's wind kept from us an imminent danger. Two centuries ago that wind brought to us an immense deliverance. Let us catch the influence of both these movements. A century thereafter the blossoms and fruit which the Revolution bore were nipped by the frosts of a gloomy winter that came back again. It was the iron age of the Church of Scotland, when, on the floor of her General Assembly, foreign missions were voted down. Could contrast greater be conceived than between the scene in Edinburgh then and that in London during the past summer? The echoes of the three "Pans" yet linger in our ears. The Pan-Missionary, the Pan-Anglican and the Pan-Presbyterian Councils. May we drink in somewhat of their meekness of wisdom and noble enthusiasm! We meet in a good place. We recall with delight the Convention of fourteen years ago and the thrilling words of McCosh, Fraser, Munro Gibson, Thane Miller, Henry Varley, and Black, of Inverness; Cramp, Court, Governor Wilmot, Sir Daniel Wilson, Senator Ferrier, Dr. Wilkes,

General Burrows, Earl Cavan, and a host of others, some of whom have fallen asleep, while others remain unto this present and are here with us to-night—not forgetting the indefatigable Secretary, our old friend Gavin Lang, who was the very soul of the 1874 gathering, and whose friendly hand we should love to have clasped on this platform at this second Dominion Convention. We rejoice to meet again our beloved President, laden with fresh honors since then, whose presence is ever a benediction and whose praise is not merely in all the religious but in all the scientific world as well.

We are glad to come back again to this great city of which we retain many precious memories, and to accept in name of delegates we represent, what we know from experience, to be ever an unstinted and munificent hospitality. Above all, let us fervently claim what we can believingly count on—the abiding presence and abounding blessing of Him who in “all things must have the pre-eminence,” who hath said, “Lo! I am with you alway,” and to whom our words reverently ascribe “the Kingdom, the Power and the Glory.”

Fronting St. Peter's at Rome, stands an obelisk of Egyptian granite, brought 2,000 years ago from the banks of the Nile, on which is the inscription :

Christus Vincit,
Christus Regnat,
Christus Imperat,
Christus ab omni Malo,
Plebem Suam,
Defendat.

This is our comfort and inspiration in meeting here close to another St. Peter's, and amid forces and fortifications connected therewith, in view of the coming struggle to which we have already referred.

Christ is more than a match for “many anti-christs.” Christ, who eyes the conflict with interest, and says to each faithful and true witness here, “I know thy works and where thou dwellest, even where Satan's seat is, and thou holdest fast My name and hast not denied My faith.” When disposed to doubts and misgivings as to the issue of the conflict, let us turn our eyes to that ancient inscription that foreshadows victories, that cast those emblazoned on the Trojan column over against it into the shade, and read for our encouragement :

Christ Conquers,
Christ Reigns,
Christ commands, and from every evil,
Christ will defend His people.

And now let me give place to the distinguished representative from the United States, the President of its Evangelical Alliance, Mr. Dodge, saying as I do so, from the depths of my heart, "Let there be no strife between me and thee, and between my herds-men and thy herds-men, for we be brethren." I feel satisfied that the cords of his heart vibrate, as do ours, in unison with the sentiment embodied in the lines of "one of his own poets":

"Though Ages long have passed,
Since our Fathers left their Home,
Their Pilot in the blast,
O'er untrodden Seas to roam,
Still lives the blood of England
In our Veins,
And shall we not proclaim,
This blood of honest Fame,
Which no tyranny can tame
By its Chains.

While the Manners, while the Arts,
Which mould a Nation's soul,
Still cling around our Hearts,
Between, let Oceans roll,
Our blessed Communion breaking
With the Sun,
Yet, still from either beach,
The *Voice of Blood* will reach,
More audible than speech,
We are one, we are one."

RESPONSE TO ADDRESS OF WELCOME.

MR. W. E. DODGE, NEW YORK.

Mr. Chairman, Ladies and Gentlemen :—I like the bugle blast with which this meeting has commenced. It is not merely to be a conference, but a council of war, and I feel greatly honored to be permitted to be present. I can assure you, my dear brethren, that not only in my heart, but in every Christian heart in America, there beats only the deepest affection and the warmest love for Canada, and to all the Christian brethren in the land I bring the very heartiest greetings of the Officers of the Evangelical Alliance for the United States. They feel greatly honored, and they appreciate most deeply your kindness and courtesy in asking them to take part in your deliberations. We feel that, in the very highest sense, we are brothers—one in

blood, one in traditions, one in language, one in literature, one in the Bible, our guide, one in the Church, as children of a dear Father, and above all in these times, one in a glorious work which the dear Lord has for us to do. Brethren, as you meet here to settle the conditions for the fulfilment of your grand work, and to press on that work and assume its responsibilities, I want you to feel how nearly we in these two nations are alike, in what God calls us to do in these great times. We both have nearly completed one hundred years of our history. They have been years of growth and settlement and adjustment. We both have great areas of fertile fields, magnificent rivers and lakes, forests and mines and untold riches, such as God has scarcely given to nations before, and in these later days we have added the new resources of civilization; great lines of railways stretching from ocean to ocean, and bringing close together all the people. We have both great cities, where population is massing in great manufacturing centres; we have farms cultivated and tilled, and we have all the possibilities of a magnificent future. God has given us a population strong and vigorous. With the immigration that has come to us has come the very muscle and life and earnestness of the old world, and we have great opportunities for advancing; but we have both great evils and dangers to contend with. With our honored Chairman to-night, I believe that the world is growing better, and faster and faster is coming the day when Satan will be subdued and Christ, our great Captain, will reign. But just now we are in the shadow and in the fight. In both countries we have immigration coming in quantities so rapidly that we can scarcely assimilate or bring it into our national life. In both we have foreign religions, where, notwithstanding the charity and the kindness, and all that we can admire and love in individuals, we have still a menace and a danger because their first allegiance is to a foreign country. We have the same saloon power fully organized, greater in cost than a standing army, crowding our cities, invading our homes, and cursing our whole people. We have infidelity, scepticism, materialism and all the thousand evils that come with them. Worse than all, we have with our growing prosperity an "indifferentism" on the part of many good people—the most dangerous lethargy that can come to a great nation, for behind it the powers of evil can entrench themselves beyond our power to attack and overcome them.

Now, you brethren in Canada have met together, just as we met together last year in Washington, to consider what

your duties and your responsibilities are. May God give you grace and courage and great wisdom. This is the time for an aggressive advance of the Christian Church. We cannot afford to stand still, for if we do we will drift back. We must, with all our responsibilities and opportunities, stand shoulder to shoulder, as the Hosts of the Lord, and march forward to the victory which He has in store for us, if we are faithful.

Perhaps I may be forgiven if I tell you in a few words some of our experience in the States, as it may help you here. We came together representing all sections of our country, all denominations and all branches of the Church of Christ, and we studied:—First, What were the perils and dangers of our country? When we placed them before us as they were in all their hideousness and nakedness, we were frightened and startled; but then we followed that up by what the Church of Christ was doing, and what it was prepared to do. There were the latent resources of the Church—an immense power which has never been used. These must be magnetized into life until the dead bones arise. We studied whether, in view of our great responsibilities, an earnest co-operation among all Christian people was not the wisest and best thing, and if so, how it could be best accomplished. We considered the individual responsibility of every Christian, and I am sure that every one who remained through that Convention at Washington went away pierced to the very soul with the sense of his own responsibility before God.

I do not know how it is with you in this country, but with us, in the haste to be rich, in the rush and turmoil of modern life, in all the pleasures and show of life, we have, somehow or other, in many of our Churches, left the religious work to be done by the clergyman, just as we have left the singing to be done by paid singers. I think the time is past when a Christian layman can feel that his whole duty is done when he comes to the Church of God and reverently listens to a sermon on a Sunday morning, or attends a single service during the week, and allows his pastor and a few working men of the Church do whatever has to be done. We never can succeed in this great fight in that way. What would you think of those who sleep when the enemy is at the gate? Yet that is what many in the Church of Christ are doing, and doing very largely with us. I hope and believe that it is not so here. There is just now a feeling that the whole Church of Christ needs to be united for a steady advance all along the line against the powers of evil. I believe that every clergyman who attended that convention at

Washington went home with the feeling that "his parish was not a '*field*' to work in, but a force to work with." I believe that every layman went home feeling that his present duty to the Master who died for him and the Lord who loved him, was just as great as his pastor's. I believe that we went home—all of us—feeling that if those who were nominally members of the Church of Christ in the United States were only banded together in this grand movement—which does not touch form of doctrine or Church government—every reform could be accomplished, every desire could be carried through, and the country could be saved for Christ. That is what we want to do.

It is very well for us as an Alliance to come together and speak kindly words of each other ; but we want more than that. We want our armor burnished up to fight together for our common Lord. Let me tell you what was the result of our deliberations. We determined, God helping us, as far as we could, to go to our homes in different parts of the country and gladly and thoughtfully try and come together in every state, locality and city, to consider as Christian men what were the peculiar problems and needs and conditions of each locality. Then when we found what was needed we should try to get the good people of that locality banded together to meet those necessities, to care for the young churches who needed help, and to advance the cause of Christ. In towns of 15,000 or 20,000 inhabitants the clergymen state what the peculiar necessities of the place are. They call to their aid Christian laymen, they organize bands of volunteers, so that a sufficient number of laymen and ladies are brought together who are willing to visit the whole city, and find out the condition of the people. If they find a Baptist, or Presbyterian, or Episcopalian, they do not interfere with his religious belief, but put him in connection with friends of the Church to which he belongs. Thousands have been brought into the Churches, and into Christian activity by this means, and often the whole religious atmosphere of the town has been changed. No one denomination has been injured, but the work of all has been advanced. A clergyman came to our office a short time since and stated that this system of visitation in his city had brought to his individual Church forty-six families, all of whom had not been known before, but who belonged directly or indirectly to his denomination. I merely instance this as some practical work.

Something must be done by the Church of Christ to show we are in earnest for the Master who died for us, and that we are willing to sacrifice ourselves for Him. I love your

beautiful city, and I can say that some of the best influences of my life came from Montreal.

I attended, in 1867, a great Convention held by the Young Men's Association. There came on the platform old General Russell, who was then Commander-in-Chief of the forces in Canada, the son of General Havelock was on his staff at the time. I was struck with the appearance of General Russell. He was asked to say a word at the meeting. He had never spoken at a meeting before, but he stood up, drew himself to his full height, a magnificent specimen of the veteran soldier, grown bronzed and gray under the suns of India. He simply said this:—"I am here to-night because, if, from my peculiar position in this part of Her Majesty's Dominions, I have any influence, I want to have the whole of that influence on the side of Christ." That is the power. We should all want to have the whole of our influence on the side of Christ. Let me give you another instance of this spirit on the part of a dear friend, whom some of you knew here. Sometimes in the summer months when I can get away from New York, I go down to a little village on the Metapedia River near the head of Baie de Chaleur in this Dominion. There is a little Church there, in which we have service. I was asked to become a lay preacher there once, and a good many old Scotch people were there, and a good many of their dogs came along. (Laughter.) I noticed as something peculiar that a number of Indians, of the Roman Catholic Mission some distance off, were present, and after the service I spoke to one of them and asked him how it happened. In his quaint language he told me that last year there had come an old gentleman from Montreal with his niece, who wanted very much to kill a salmon, and finally she persuaded the old gentleman to get some Indians to take them up the Restigouche River, so that they might have a chance to fish. They were told it was no use trying, as no fish could be caught, and gentlemen from Quebec and Halifax, and other places could catch none just then. But they went, and during a long, hot day, the canoes were poled against the current. Late in the evening they pitched their tents, and although weary and wanting rest, the old gentleman called the chief and the Indians together, and said, "I always read some of God's Word before I go to rest, and ask Him to take care of me during the night. I wish you would call the men in." The Indians came to the tent, and the old gentleman knelt by the firelight and prayed God to take care of them all. Early in the morning light, when they were getting ready to fish, he called

the Indians again, and said, "I always begin the day by asking God's blessing and reading a little of the Word!" The Indians were a little frightened then, for they had travelled with Bishops and Ministers, and all sorts of good people, but nobody ever had done that before, but they knelt down and prayed. When they went to fish, there seemed to be a magic about the flies of the old gentleman and his niece, for they caught more fish than had been caught on the river for two weeks previously. The Indian with whom I was speaking told me in the most solemn way that the old chief brought them together as he was dying, and told them all to worship the God of that good man who came there last year, because He would always give them fish. That old gentleman who showed this good example was Mr. Joseph Mackay. The example of that good man taking his religion with him into the woods impressed that whole tribe of Indians as no other religion had for fifty years before. Dear brethren, we want to carry Christ and our Christian life always with us, and then the power of the united Church will be irresistible. I do not think that perfect unity will soon come, but we can co-operate together most heartily. God opens a glorious possibility to all of us. All we have to do is to put our trust in Him, and we shall triumph in a perfect realization of all these things we so devoutly wish for His sake.

RESPONSE TO ADDRESS OF WELCOME.

REV. J. WILKIE, PRESBYTERIAN MISSIONARY, INDIA.

I recognize the fact that I appear before you this evening because of my being a returned missionary, and as such I shall try to speak to you, and I see in the kind opportunity thus afforded me the interest of the Evangelical Alliance in the great work of the Church of Christ in foreign lands,—a work that never before presented at the same time such claims and such encouragements to the followers of the crucified Saviour. You will pardon my referring to the field with which I have been more immediately associated,—India, only because I am better acquainted with it than with any other.

India is naturally one of the richest countries in the world, its history being an account of one invading horde after another, drawn thither by its material wealth, its accumulated treasures,—how-

ever, but ministering to man's rapacious selfishness and haughty tyranny, and so preparing the way for a succeeding conqueror ; a land covered with the mournful ruins of intellectual greatness, manual dexterity, or pious zeal, that even in their unmatched beauty cannot banish from view the weary hands and aching hearts of the slaves of despotic power or fanatical zeal by whom they were formed ; a land supporting a teeming population almost as great per square mile as that of England, without, however, England's manufacturing centres ;—a people of the same great family, possessing the same natural abilities, as capable of doing great things and influencing the world's history as we, if they but had in their hands that power which has made us what we are,—the power of the Gospel of Jesus Christ. For generations they have been trooping on towards the unknown and to them unknowable future, sons learning the simple, rude arts of the fathers, patiently submitting to the tyranny and robbery of those stronger than they, and in turn, seeking to practise the arts just learned ; but always in adversity seeking consolation in their fatalistic pantheism. *Khoda ki marzi ho wen, ham kya par sakem.* (Let God's will be done, what can we do) : every natural impulse to inquire or improve being promptly restrained, if not destroyed, by fresh dogmas or increased ritualistic burdens.

Their religious systems, for they are not by any means one, if we leave out of view some of the later developments, the result of Christian influence such as the Brahmo-Somajh, are among the worst the world has seen, each succeeding development being more depraving than that whose place it usurped, the whole being framed by different groups of scheming, unscrupulous, greedy, sensual priests, whose one object seemed to be to gain the gifts of the people, and who therefore sought to build up their system by gratifying men's evil desires, contradicting and anathematizing one another, manifesting for the most part neither consistency, morality nor purity, often childish and silly in the extreme, their stories being unworthy of the dignity of man, and still less so of God, and all tending to brutalize and degrade man ; the gods being pictures of their own evil hearts, whose worship only tended to develop the worst impulses of our nature.

They, however, have awakened to a sense of their powers and possibilities, and with the energy begotten by their newly found powers, are seeking to free themselves from their political, social, and religious fetters. Already we have seen three Hindoos knocking at the door of the English House of Commons, and though not yet admitted, their earnestness and recognized ability indicates what we may expect. The "National Congress" may be

infantile in its movements in the minds of some, and schoolboy like, may spread itself over too vast a territory to accomplish much. It is, however, a healthy growth that indicates a latent power that in the fully developed man will shake to its foundations the political tyranny or autocratic governments of the past ; and she deserves our earnest sympathy in her efforts for freedom.

It may be partly true that India suffers most from wrongs she has brought upon herself. It is also true that many of her sons are bravely seeking to remove those social inequalities and burdens, so many of which refer to the place of women in the social economy. Widow re-marriage opposition, and infant marriage, are, with the growth of moral courage, seen to be as much opposed to Hindoo sentiment as to ours, and heavy are the blows aimed at these by manly self-sacrificing reformers from amongst India's own sons ; and caste, that great bulwark of Hinduism of the past, the shielder of social enormities, the destroyer of social or national unity, though more determinedly than ever demanding a slavish obedience to its behests, and making its threats and pains correspond with the earnestness of its demands, yet shows but the energy,—yes, desperate energy—of hopelessness which, having lost the moral support of its more important followers, seeks to form a seeming obedience by the influence of the more ignorant and superstitious of their number ; but it only gets a seeming obedience that decreases in proportion to the growth of moral courage, and soon will be under the farce that we see played in all its cities, of men openly breaking the caste rules in their intercourse with men, and yet in their homes in the orthodox fashion in obedience to petticoat government, conforming to the same.

To us as Christians, special interest centres in their efforts to free themselves from the spiritual bondage of the ages past. Good Christians at home have often been discouraged with regard to India's Missionary efforts. Is not the Gospel of Christ the power of God unto Salvation, in India as in other heathen lands ? Why, then, if the Gospel is faithfully presented, do we not hear of like results ? Why are there so few Christians there after so many years of work by such a large staff of workers ? And the *methods* are examined into, this one or that one being set aside according to the critical spirit or natural inclinations of those making the examination. Here, too much time has been given to the educational, there, it is too much neglected ; and occasionally one or two men sent out from the Home Church have, after a few weeks' examination, been able to upset departments of work established and carried on after much weary, anxious labor by

men as fully consecrated to the Master's cause and probably as thoroughly acquainted with the needs of the fields as their judges, even though sent out from home with the full confidence of the churches. Mistakes in this connection have been made, and hence we find societies that a few years ago closed their Mission schools now forced to re-establish these same institutions. The reason of the mistake is, however, easily seen. So long as Mission results are only judged of by counting heads, so long will such mistakes be made, and the more thoroughly we realize that the whole cause is God's cause, and have faith to follow Him, sowing or reaping as may be His wish, preferring the reaping to the sowing—for Missionaries, in the face of the overpowering influence of heathenism desire this far more than those at home possibly can, but prepared faithfully to do that work which He opens out before us, Educational, Evangelistic, Medical or Literary, as He indicates, the more fully will we be sustained in the fight, whatever our sphere may be at home or abroad.

We have in India a religious system, built up with all the cunning and ingenuity of man, that for thousands of years has enslaved, literally enslaved its followers, forbidding all enquiry, encouraging ignorance and blind superstition, giving comfort in all doubtful matters by fatalism's charm, that both excuses all mistakes, and yet strangely in the lottery of life, seizing on the hopeful and conceited side of our nature, leads us to always expect the best. That system whose chains have been forged strongly and well, was not to be overthrown in a single day. The people, whilst deeply religious by nature, are extremely conservative, and so when once led to doubt regarding that religious faith in which their fathers had lived and died, around which all their dearest memories and their brightest hopes clung, would not readily substitute for it a new faith, introduced by a foreigner and he of the dominant race. Nor would a ready acceptance of the new faith be a matter for great rejoicing, those who readily change from one faith to another, not usually being very reliable in any. And above all else this new religion demanded the abandonment of those longings and practices so dear to the natural heart, that the old faith had encouraged. And yet in this, the most civilised of those dark lands, in the face of difficulties unequalled in any Mission field, the Gospel has made progress that would have been simply marvellous in the old apostolic days, even with their special apostolic powers, and to-day we can only look on and wonder at the work in some of India's fields where for such long periods the seed was patiently and faithfully sown without any fruit, but where now in thousands, literally, the people are flocking into the

Christian Church. The methods used have not been to blame nor has there been any want of faithful, earnest, devoted men. The fact is that we cannot, even if we would, conform the work to what may be even the desires of those who support the work at home and yet be always true to the Master's cause. It is not our work but His, and He has in His own way been slowly but none the less surely, preparing the way for, not the gathering in of a few hundreds, or even thousands, but for the overthrow of Hinduism. The high caste people have been largely driven from the old fortifications of Hinduism, and hence a Madras Brahmin can write thus : "Hinduism is a corpse out of which the life has fled. . . . The dense ignorance of the masses will melt away before the spread of education. . . . The fate of Hinduism is therefore sealed." Or, again, Mr. Vaman Abajee Modak, B.A., Principal of the Elphinstone High School, Bombay, in a public address can say : "All these elements of the old religious life have been gradually disappearing. . . . The temples of the gods have become more or less empty ; the *Purans*, (their religious books), are left only to old women. . . . The more or less ignorant priesthood has ceased to exercise any spiritualizing influence on the minds and hearts of the people."

These advanced Hindoos—a rapidly increasing class—are in many cases seeking refuge in the general principles of natural religion, and speaking of God as the Father of all men, who are thus one great family, and therefore, brothers, and resting their hopes for the future on God's mercy. They are called by different names, but practically are all the same, having all alike obtained their creed and hope from the Christian faith. There is nothing settled or fixed in these new faiths, in fact, one finds almost as many phases of belief as there are men ; but each advance is towards Christianity, not without here and there a fight or even, for the time, a return to the old ways, as their national pride or natural conceit is able to assert its power, but still a steady advance, each new conception being moulded more and more in harmony with Christianity. There are also many in the ranks of Hinduism to-day, who are looking to Jesus Christ as their only hope, though lacking in that moral courage that is needed to completely break its yoke, and there are among our most faithful Christian workers, not a few from the ranks of the highest castes in the land.

Amongst the low and out caste people we find still more encouraging results. In all parts of India where attention is specially given to them, we find them in thousands flocking into the fold, and as they come under the power of the Gospel of

Christ they rise in influence and power in the social scale and so to a greater degree influence those with whom they come in contact. In the Siapote district we read of nearly 2,000 being brought into the Church of Scotland Mission in two years, after 30 years of faithful, but almost fruitless work, and nearly 7,000 in the same field in connection with the United Presbyterian Mission of the United States. Take up the papers casually and we read, "Rev. Dr. Wilson, of Budaon, has baptized over 160 persons since February last," (in five months), or "Rev. A. Campbell, of the Free Church of Scotland Mission, in South Alestan, baptized 41 persons from nine families on Sunday, July 22nd. Five families more have appeared for baptism, and travelled a long way through the jungle to make known this request," etc.

There are now over one million converts (not *proselytes* as some would call them) in India, and the numbers are increasing in geometrical progression.

Even the orthodox section of the community bear testimony to the great religious movement there. The following is a translation of a tract published by this Orthodox section of the community:—"How many hundreds of thousands have these Padris (Missionaries) turned to Christianity, and keep on turning? How many hundreds of thousands of dear children have they swallowed up? On how many more have they cast their nets? How much evil is yet to come upon us by their means? If we sleep, as heretofore, in a short time they will turn all to Christianity, without exception, and our temples will be turned into churches. Do you suppose these Padris to be mild and gentle? Do you think they are excellent teachers? Are you ignorant of the fact that Hinduism is daily decreasing and Christianity increasing? How long can a lake last that has an outlet and no inlet? So if, as we see, no converts are coming into Hinduism, and every year multitudes on multitudes are going over to Christianity, there will not be a single Hindoo left. Then what will become of caste, what of the Shivite or Vishnuvite faith? What of our temples and sacred tanks? We shall see no monastery, or even footprint of a Hindoo. When Christianity has laid waste the land, will a blade of Hinduism grow there?

"Now, who cares or speaks about these things. When the flood rushes over our heads it will be too late. It is because of your carelessness that these strangers insult our gods in the open streets during our festivals. Is there no learned pundit to be secured *for money* who will crush out these Christians?"

Making all due allowance for Oriental exaggeration, there are statements here, the meaning of which we cannot fail to grasp.

In this struggle the priests are not idle. Their bread and butter is not going to be taken from them if they can hinder it, and with the terrible energy of drowning men, who grasp at straws, they are seeking, not so much to uphold their old faith, as to counteract the new, and what Hinduism has failed to do, Infidelity must try to accomplish. Money is freely poured forth, the country is flooded by infidel literature, and an army of noisy, unscrupulous, irreligious orators are to be met with in all the crowded centres.

In the Revolution, social, political and religious, in that great land, anything is possible, and if we but faithfully can follow our Lord and Master, there is no reason why Christ should not there speedily reign.

Hinduism and Caste have lost their hold in the advanced classes, and are speedily becoming a dead power amongst all ; the Missionaries have the confidence of the people as no other class has ; on every side we find wide open doors into which we are invited to enter ; thousands have already entered the Christian fold and a great multitude are pressing onward towards its portals. What though an enemy, determined and strong, oppose, though the seige has been long and discouraging, since God is for us, who can be against us ? In His name we must triumph, and in faith shall we not push on, expecting soon to hear the crash of that old citadel of Satan, as to its very foundations it is overthrown, and rejoicing to plant in its stead the blood stained banner of Jesus, that in so many a hard fought field has always won the day.

The warm hearted hospitality of the Montreal homes, and the earnest efforts of the Alliance, presided over by our Lord and Master, led by the fathers and heroes of the Church of Christ, whose experience and victories in the past have taught them the wisdom we all need, will enable us all the better to fight our great common enemy, and unitedly to pray that we may all be one in Christ and with Christ, to His glory. Amen.

The Chairman regretted the absence of Sir Robert Phayre who was to have delivered an address.

The benediction was pronounced and the meeting ended.

A *Conversazione* followed, in the lecture-hall of the Church, which was attended by the delegates, their hosts, and hostesses, the members of the Montreal Evangelical Alliance, and a number of the leading Christian people of the city. Refreshments were served and a very pleasant hour was spent.

TUESDAY, 23rd OCTOBER, 1888.

MORNING SESSION.

The Conference of the Evangelical Alliance assembled at 10 a.m., in the American Presbyterian Church.

Rev. D. Macrae, D.D., St. John, N.B., occupied the chair.

The proceedings opened with the singing of hymn (No. 5) "Holy, Holy, Holy, Lord God Almighty." The Rev. Jno. Lathern, D.D., of Halifax, led in prayer.

TOPIC : CURRENT UNBELIEF.

CHAIRMAN'S ADDRESS.

REV. D. MACRAE, D.D., ST. JOHN, N.B.

THE CHAIRMAN read Nehemiah iv. and Psalms xi., xiii. and xx., after which he said :—

May I be permitted to regard this passage as setting forth figuratively the work in which we are engaged ;—the hole in particular, the rubbish, the manner in which the work was done, and the blessing of the Lord God the result. Doubtless, some of the rubbish may have been due to the corrosion of time, or the destructive efforts of foes. Some of the rubbish may have been due of old, as it is due to-day, to the labors of those who are constructing—the labors of the workmen. As to the confusion, it will surely be admitted that current unbelief is represented by the other enemies that Israel had of old to encounter. We venture to regard the result in the case before us in this chapter as prophetic of the work in which we are engaged. It would be presumptuous in me to detain you with any lengthened remarks in view of the fact that a paper on the subject has been prepared with great thought and care. That subject is "current unbelief," and it is a mournful fact that it is "current." Twenty years ago it was my privilege to listen to a great statesman, afterwards Lord Beaconsfield, delivering his Lord Rector's address to the students of the University of Glasgow, in Scotland. No part of

that address was listened to with more breathless interest than when he spoke of the deadly influence of Atheism rising like a mournful wind throughout Europe, and presaged the time when by possibility large portions of the whole of Europe would be divided into two camps—both hostile to the truth—Romanism and Infidelity. Three or four months ago, we saw Gladstone, the life-long antagonist of the statesman referred to, descending to the arena to discuss the very same question with an American citizen. Unbelief at one time timid and retiring, has in our day become arrogant and dogmatic. It has assumed ten thousand disguises, now masking itself behind the batteries of scientific speculation, now skirmishing in various periodicals, now arraying itself for holiday parade in the garb of our light literature, now it has begun to sound its trumpet in our streets, (at any rate, in the streets of places in the Maritime Provinces, and, no doubt, elsewhere,) at the lips of lecturers, hired to gather recruits to its ghastly ranks ; now (taking up sometimes the attitude of a proud humility) it pities the weakness of those who still retain what they term the superstition of faith, and it sheds the tears of agnosticism over the sins and sorrows of that humanity which it deifies as being the measure of all things and degrades it to the level of the brute, and beneath it. Of such characteristics I make no doubt we shall be this morning clearly and fully informed. Let me venture to surmise at this point, that to whatever secondary causes this spread of unbelief may be traced, whether to the character of the scientific speculations of our age, or to the fierce, competitive spirit that has entered into the pursuit of riches, or to the selfish proclivities of our age, or to the faults, theological and practical, of the churches ; let me surmise that a certain old sage, who wrote at a time when flabbiness of thought was not confounded with robustness of intellectual character, would characterize all such speculations in the same terse terms which have lived down through the centuries, “The fool hath said in his heart, there is no God.” Despite that curious philosophy, in defiance of every sound principle of casualty, which dreams of manufacturing conscious being, and creating the personal by the designing craft of the impersonal, this same sage would still retain the conviction taught by Paul when he wrote Romans i., 20 : “For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead ; so that they are without excuse.” We only experience the certainty, proven on many a battlefield of a similar character, that every assault made on our faith but results—in the

wondrous providence of our God in Christ—in bringing forth fresh armor from the great armory that He has provided, in rendering the weapons sharper and more effective, and in redounding to the benefit of His cause on earth. I will not detain you further than to introduce Rev. Principal Burwash, who will shed light on the topic before us.

CURRENT UNBELIEF: WHAT IT IS AND HOW TO MEET IT.

REV. CHANCELLOR BURWASH, COBURG.

What is this current unbelief? The very name used to distinguish it; “*current* unbelief” points out its specific characteristic. It is the unbelief which is generally diffused, that which is most common among the men of our time.

Is there such an unbelief? Is it a fact that religious difficulties and doubts exist very generally among the thoughtful men of our age? Have these doubts and difficulties in any large number of cases assumed the more serious form of unbelief? If so, what is the nature of these doubts? and what is their cause? and what influences have developed them into the chronic form of unbelief? The consideration of these questions under our first head will prepare us for the second and more practical part of our subject.

In answering our first question,—“Does the phenomenon of religious doubt and difficulty exist to such an extent as to be characteristic of our age?”—we must not exaggerate or yield to an unnecessary alarm. Thoughtful men of all ages have asked for a reason of their faith and hope. The question, “Why do I believe thus, and so?” is but the just prerogative of our intellectual manhood; and every man who rises to the plane of higher thought must ask the question, and the higher the level to which he rises the more profound and searching will be the questioning, or, if you will, the scepticism. This spirit of doubting inquiry is but the ploughshare which prepares for the harvest of a higher and more perfect knowledge. The old verdure of the pasture-field or prairie undisturbed for ages disappears for a little season, but only to give place to the richer verdure of the new springing seed with its harvest of golden grain. If, therefore, the spirit of questioning is more prominent in our age than in some others, it is not by any means an evil thing. It is the symptom of

intellectual life. Such a spirit has been characteristic of every age of intellectual awakening in the world's history. We can trace its influence in the Buddhism and Confucianism of the far East. It has clearly left its mark upon the books of Job and Ecclesiastes and upon many of the Psalms in the Hebrew religious life. It accompanied the great philosophic development of Greece. It ran parallel with the first centuries of Christianity itself. Nay more, we may say that it touched the very origin of Christianity. Our Lord taught the world to question the old superstitions and traditions of the Scribes, that he might lift the world to a more intelligent faith. The mighty intellectual movement of the scholastic age had its doubt ; and Protestantism itself was the outcome of a most revolutionary and fundamental process of questioning. And since the great Protestant Revolution in the world of thought each century has had its form of doubt and questioning, side by side with its own great intellectual movement. In the seventeenth century Herbert and Hobbes stand beside Milton, Locke, and Newton. In the eighteenth, Bolingbroke, Hume, and Priestly stand beside Pope, Halley, Butler, Franklin, and Watt. What wonder, then, that our age should be as pre-eminent in its range of doubt and questioning as it is in its range and magnitude of intellectual movement. And if the characteristic of our age is the intellectual quickening of the masses, we must expect the spirit of questioning to disturb them likewise. And that such is actually the case no one can doubt, who, on the one hand, takes a careful survey of our modern literature, or who, on the other hand, converses with the better educated working-men, or takes a look at the books and periodicals which they read. There is in our age a widespread questioning of traditional beliefs, affecting a majority of the men and not a few women. And this questioning does result in a certain, though not very large percentage of cases, in loss of religious faith. With another and perhaps somewhat larger class it has introduced confusion and weakness into the foundations of religious life. Both these are deplorable results and require our careful consideration. Why are these things so ? Why should the awakening of our intellectual life, which is a good thing, ever result in detriment to our religious life ? If the foundations of our religious life are in immutable truth, then no increase of light can harm them. The works of truth only seek the light that they may be made manifest that they are wrought in God. It is our boast that the Christian religion courts the fullest investigation. Why should inquiry or doubt ever result in detriment to or loss of religious faith ? The

reason lies in three important facts. While our age is an age of very wide intelligence, it is, (1.) An intellectually superficial age. We skim an immense surface and gather, as we suppose, the cream of all knowledge. We especially delight in encyclopædiæ and handy summaries of the results of investigation. And we are quite forgetful of the fact that the vast mass of this so-called knowledge is exceedingly modern. It has not yet passed through the threshing and winnowing of the centuries. It is still very largely chaff and straw. That which was propounded and accepted as truth three thousand years ago, which stood the test of the subtle Greek mind of twenty-three hundred years since, which passed through the fires of Pagan scepticism and of the young pure Christian faith of eighteen hundred years ago, which survived the Middle Age night and was distilled in the intellectual alembics of the schoolmen, which lived through the Protestant revolution and entered into its new foundations, and has not been seriously harmed by the testings of the past three hundred years, is a very different intellectual material from the exceedingly pulpy theories and hasty inductions and generalizations of modern science, especially in the form in which it drifts out into the great popular mind of the day. When I lay this charge of an intellectual indiscriminate superficiality at the door of our age, I would by no means discredit our modern men of science. It is not that they are less thorough in their work than were the ancients, or discriminate less clearly between the true and the false. The scientific discernment of truth was never clearer or more faithful to its apprehension of truth than it is to-day. But it lacks the sifting of age. We have only to read a page of Plato to see how few and how precious are the golden grains of truth which he handed down to us, and how intermingled in his own day with a vast mass of sand. And so future ages of discriminating review will purify our modern science, and reduce our huge libraries of modern theories down to the simplicity of golden truth. No one understands this better than the man who has given his life to painstaking scientific research. But meantime the necessities of the public mind demand a theory. An ounce of fact immediately becomes a ton of theory for popular use. Last week, in the rearrangement of our College library, I picked up a volume on the geography of Central Africa. Baker, Speke, and Livingstone had discovered two or three new facts as to the interior of that great continent. And here the man who had never set foot on the shore of Africa, constructed a map, and wrote a volume on the physical geography of that continent which to-day is utterly

ridiculous in the light of modern discoveries. It requires time to sift and verify results and to add even a very little to the sum total of our assured knowledge. The wisdom of fifteen hundred years of Hebrew life has been condensed for us into a comparatively small volume. That of five hundred years of Greek life, if equally condensed, would make a second. The early Christian age gave us a third. And the sum total of our modern age, equally condensed, will only make a fourth. The first volume was the Law of Right ; the second, the Law of Mind ; the third, the Law of Love ; the fourth, the Law of Motion. It would be strange indeed if this law of motion should supersede all other laws. The investigation of this law has indeed been the most brilliant achievement of our age. And to those who have not drunk deeply from the historic fountains of human thought, the vast extent of our modern studies in material philosophy produces the impression that these constitute almost the sum total of human knowledge. They forget that the work of our age has yet to be distilled and concentrated by the criticism of one or two millenniums before it can be exactly estimated. In these circumstances a superficial intellectualism is peculiarly dangerous because—

(2). The fact that our modern studies have been so largely in the world of matter, tends to give a materialistic trend to this superficial popular thought. This appears both in the subject matter and in the method of our modern thought. (1.) The subject matter, especially that which interests and has largely taken hold of the popular mind, is drawn from the material world. (2.) The method, even when the subject matter rises into the historical field of human interest, or into the still higher field of purely spiritual phenomena, is that of observation and induction of facts. As a result, we have in our age as never before the development of the faculties of observation. The pragmatic and practical dominate our intellectual life. Even our theories, so popular and as we have just seen in universal demand, represent not so much an apprehension of inner spiritual forces, as a conception of the method of working of those forces, theories of the kind of motion, for motion is the philosopher's stone reducing all things to intellectual simplicity and perfection. Even in our studies of history this pragmatic tendency dominates, and that wonderful product of the nineteenth century, the historical novel, and the almost equally wonderful science of historical criticism, are the highest and most learned outcome of this tendency. The commercial and industrial spirit of the age has tended to the development of the same practical spirit in our modern thought. There everything is

measured by results, and all results are estimated in dollars. What can it do? What is it worth? is the universal question. As a result, the mind of this age stands open to conviction only on the pragmatic side. Seeing is believing. The unseen and the invisible is for this mind hard to be believed. The old mystic spirit, spending its days and nights in an agony of prayer or in rapture of contemplation, penetrating by its inner vision to the unseen, making that unseen a living presence in the soul, producing a depth of emotion that not unfrequently overpowered the material body; all this is to our age a strange thing. It is not practical. The result is that our grasp as an age upon the most profound spiritual truth is not as strong as it should be. This tendency makes itself felt in our very religious life, both for good and for evil. Our religious work takes practical forms. Never before was the great Christian world so alive to all good work. This is good and has a mighty influence in maintaining the hold of religion upon this practical age. But it tends also to cast our inner spiritual life into brief commercial formularies. "Believe that you are saved and you are saved." We are in too great haste to wait for the deeper work of the Holy Spirit, the profound inward revelation of sin, the struggles and travail of the penitent, out of which God will in His due time bring the light of His countenance, the joys of salvation, and the mighty baptism of the Holy Ghost. We sometimes fear that in consequence of this busy, outward, material, pragmatic tendency of our age even the Church of to-day has not that clear vision of the holy, out of which prophets spake and apostles preached, and by means of which the holiest men of all ages have seen God. Such seem to us the circumstances out of which our current unbelief takes its rise.

As to the unbelief itself, it takes one or other of three forms. The first and by far the most widespread is that of doubts resulting in a practical neglect of spiritual religion. These doubts, while not sufficient to build up an active anti-religious system, are sufficient to fortify the worldly and irreligious tendency of our fallen nature, and to stifle the voice of the Spirit in the conscience as it speaks of better things. These doubts are very seldom the honest difficulties which the man himself has encountered as he has sought after God. They are generally received at second-hand. One man, like Col. Ingersoll, with the gift of ready utterance, with a keen, practical wit, and with a nature perfectly in sympathy with the tendencies of the age of which we have spoken, may sow the seeds of doubt in millions of minds. The ground is but too well prepared, and the circumstances are but too favourable to its reception. Such doubt cannot properly be called

honest doubt. It has been accepted without any deep sense of responsibility for our beliefs, without any careful, honest investigation, without even an effort to prepare the mind for honest, candid, intelligent judgment of the great question. It has come as a wandering visitor, and it is carelessly allowed to remain as a permanent resident; but none the less with the most baleful influence over the inner religious life, and perhaps over the moral life and conduct as well. This form of unbelief is especially mischievous: (1), because widely current; (2), as undermining the very foundations of spiritual life. Only by a most extraordinary influence of God's Word, God's Providence, and God's Spirit, is such a man likely to be awakened to a profound sense of sin issuing in evangelical religion. This form of unbelief may be called sluggish. It is merely the unbelief of the sponge which only absorbs that which comes in its way.

The second form of current unbelief is much more active. It takes a positive character, and attempts to build up a religion or at least a moral system of its own, known as secularism. It is essentially a gospel of this life. Its absolute end of being is *this worldliness*. Its highest moral motive is regard for humanity. Its ethical philosophy is utilitarianism. It boasts of its essentially practical character and spirit. It seeks to increase its influence by allying itself with political and social movements of a radical or even revolutionary character. It attacks the Christian Church as being the ally and support of what it is pleased to designate as the tyranny and injustice of existing institutions. Notwithstanding the pretensions of a small party of secularists, that it is purely positive in its character, that it seeks only to further the well-being of man in this life, and that while it does not court the aid of Christianity, it does not necessarily attack that system, there grows out of this very political and social character of secularism an opposition to Christianity. In so far as our existing institutions are founded upon the Bible, the Christian church and the Christian religion are their mainstay. They are intrenched in the religious convictions of the great body of a Christian people. They can be overturned only with the overthrow of those religious convictions. It is impossible, therefore, for the secularist to carry on even the positive part of his campaign without assuming an aggressive antagonism to Christianity. Meantime the covert character of his opposition, the veil by which he seeks to hide his atheism, the loud profession of high, philanthropic motives, all these make the secularist the most dangerous enemy of the Christian faith. He makes an easy prey of those unfortunate souls who have imbibed the spirit of doubt, who are naturally

disposed to glorify the sufficiency of their own reason, who are restive under the severe moral discipline of Christianity, and yet who are unable to quiet their conscience without at least a pretext for a positive substitute.

For these reasons we are disposed to regard secularism as the most dangerous, as it is the most wide-spread organized form of unbelief in England and Canada, and perhaps also in the United States. Side by side with the Secularist, properly so called, who belongs to a secular society professedly, we find, especially in the United States, a large class who belong only to social, political, or industrial organizations, but whose principles are nearly, if not quite identical with those of the Secularist. They too are one with the Secularist. They may call themselves Anarchists, Internationalists, or Communists, or they may even take the more innocent form of Knights of Labor. They do indeed constitute but a small part of the membership of those societies, but under these guises they instil the spirit of antagonism to religion. They use societies founded for what may be objects lawful and right as the medium of their atheistical propagandism, and again become the most dangerous of enemies to the Christian faith. I think it not improbable that the number of this class in the Province of Ontario may reach to over two thousand. In the United States the same class have been estimated at over two hundred thousand; and in England Prof. Flint regards this as the most popular and "prevalent form of unbelief among the manual workers." It is therefore a form which deserves the most serious attention of the Christian world.

(3.) The remaining form of current unbelief is the philosophical and scientific. We use these terms in the sense of an unbelief based upon philosophical or scientific theories. This form of unbelief is not in itself of serious importance. It can scarcely be said to be current. Philosophical or scientific speculations are possible only to the small minority. And of this minority, the minority again are, I think, seriously affected as to religious faith. The majority of them, I presume, have had their honest doubts. They can scarcely rise to the level of philosophic or scientific thought without meeting with doubts. But they are mainly honest doubts. They are not mere scepticisms lazily absorbed. They are questions honestly raised and honestly investigated. And as such they are in, I think, at least the majority of cases, satisfactorily answered. There may be a process of transition from a mere traditional to a rational faith. But the faith is none the less clear and living and spiritual for the transition. The struggle with doubt has been to them not a loss but a great gain.

But in this great spiritual transition; through which all our young men of true higher culture are called to pass, some fail in religious faith. In an acquaintance with college life on the part of the writer, extending over nearly twenty-five years, and including a somewhat intimate knowledge of the spiritual life of nearly 400 University graduates, I think not more than fifty have at all lost in Christian faith. Of these, the majority have regained their lost ground after a very few years. But why do even these few fail? Why do any men of scientific candour and philosophic earnestness fail to find the truth? We answer: (1) Because of rashness: (2) For lack of balance.

Our young scientist or philosopher conceives an ardent passion for his specialty. It is to him the golden crown of all the sciences. The very inner temple of all truth. Even though a graduate he has not yet learned to be a sophomore. He has unbounded confidence in his particular method, and in his individual power to apply that method and carry it to its utmost conclusion of final truth. For such, a humbling experience of years of self-delusion may be the only cure. It is not strange that they should stumble and fall for a time, if not finally. But along with this, the second cause is not less operative. Our young philosophers, especially, forget the importance of preserving the balance of their spiritual nature. Their method, whether logical, intuitional, or historical, whether inductive or deductive, is very likely one-sided. And it is especially liable in the midst of their intellectual life to be forgetful of the importance of the religious feeling, and of the moral feeling in the pursuit of truth. The Shekinah is found only in the Holiest place, and is approached unto only with the blood of Atonement. The intuition of the Divine is found only in the inner temple of highest worship. You must have the profound reverence if you would have the profound moral insight of an Isaiah, a Paul, or even a Socrates, or a Kant, or a Newton. The seeker after God must be a worshipper "in spirit and in truth." To preserve his balance, the scientific or philosophic investigator of these great questions should be as profound in his spirituality as he is strong in intellectual power.

It is not surprising, therefore, that we find some men of scientific or philosophic power in antagonism to religious truth. The unbelief of these men is of importance, we think, not so much from its currency, as from the fact that it supplies the material by which the other classes live. Some of these men by the combined influence of their vanity and pugnacity, fanned into full flame by the glorification of their followers, and the often indiscreet opposition of the orthodox, become permanent fountain heads

of Scepticism and Atheism. A dozen such are quite enough for our whole civilized world in one generation.

You will already have anticipated very much of what might be advanced under my second head : How shall we meet this current unbelief?

(1) In the present temper of the human mind and in the presence of the present irrepressible, universal questioning of the human intellect, it is useless, nay, it is worse than useless to ignore the demand made upon us for the reason of our faith. We must recognize the legitimate demands of rationalism. In Biblical study we must recognize the literary, the human, the historical, the common-sense character of the Word of God. We must acknowledge that like the Incarnate word, it is perfect man, *i.e.*, perfectly human, as well as perfect God, *i.e.*, perfectly divine. We must allow the scientist and the historical critic to pursue their independent search for truth, only demanding from them freedom from an anti-Christian bias, which is quite as inimical to the true scientific spirit as any dogmatic prejudgment. But we must not provoke this anti-Christian bias by hurling our thunderbolts at every new position which they may advance at seeming variance with our preconceptions. We must seek and wish only for truth. Let us have the truth though half of our theological heavens fall. "*Magna est veritas et prevalebit.*" And I believe that we can afford to do this. "The Word of our God," when once it is severed from all our short-sighted misreadings and misconceptions, "endureth for ever." In systematic theology also, the church must meet the demands of the age for a perfected Theistic philosophy. We must not weakly shield ourselves behind a claim of mystery and incomprehensibility. The mysteries of religion are not more incomprehensible than those of nature, and it is our duty to make the scientific exposition of religious truth, the peer, if not the leader of all other sciences. It can be done, it must be done. From the professors in our most advanced theological seminaries, down to the humblest Sabbath-school teacher, we must aim at more scientific methods of Biblical study, and at a more perfect presentation of Christian truth. These words are not written in any spirit of depreciation, for in every direction we see gratifying indications of progress in this direction.

(2) The whole Church must seek stronger faith, clearer vision of God, more perfect intuition of the truth, the fuller revealing of the Holy Ghost. This will be the sheet-anchor of the young Christian when tossed by the billows of doubt. This faith of the Church will conquer the unbelief of the world.

Pardon a personal reference. When about twenty-two years of age the writer entered fully into the conflict of modern doubt. Just beginning his ministry to a congregation in which were several young men infected with the then popular scepticism of Colenso and Parker, he felt obliged to read their books that he might help them. He soon found that he had a task on hand far beyond his powers and resources. Watson, Paley, and Butler, the staple text-books of his college course, were useless in the face of the critical and philosophical problems here presented for solution. Again and again, in reading these works, all solid ground of certainty seemed to be taken away and a fathomless abyss of doubt and despair seemed yawning underneath. Nine years before he had experienced a clear consciousness of the Divine love. That consciousness was with him still and was now his help. Again and again, in the distress of doubt, he betook himself to prayer. He prayed until the present consciousness of God's love dispelled all doubt. The assurance thus gained, that there was a God, the hearer and answerer of prayer through the mediation of Jesus Christ, was unmistakable. It took seven or eight years of earnest study to settle the questions raised along the intellectual line. But meantime the witness of the Holy Spirit within was a present ground of faith. God, Christ, sin, holiness, salvation as presented in Scripture, were all so unmistakably revealed that of the fundamental verities there could be no doubt. On minor questions of the nature and extent of inspiration, the relation of the natural law to the supernatural—the historical relations of the Word of God—and a score of critical and philosophical difficulties raised, I could afford to wait and investigate, resting meantime surely on personal experience of the verity of fundamental Christian truth. And this mighty power of inward conviction is useful not alone to the Church herself, and especially to her younger members; it is felt by the world as well. "He," (the Spirit of Truth) "when he is come, will convict the world of sin, of righteousness, and of judgment."

In the world's present crisis, in the presence of perishing souls, we cannot afford to wait for the slow building up of a perfect philosophy. We must sweep away all doubt by the mighty force of the Divine certainty in our own souls.

THE HISTORIC CHRIST; THE ANSWER TO UNBELIEF.

REV. DR. HENRY VAN DYKE, NEW YORK.

Seventy years ago, a young and gifted English poet, wandering beneath the awful shadow of Mont Blanc, came into the inn at Montanvert, and wrote his name in the register: "P. B. Shelley, philanthropist, democrat and atheist." Twenty years ago another English poet, no less gifted, wandering also among the Alps, wrote these lines,—

"While we believed, on earth he went,
And open stood his grave,
Men called from chamber, church, and tent,
And Christ was by to save.

"Now he is dead ! Far hence he lies
In the lorn Syrian town ;
And on his grave, with shining eyes,
The Syrian stars look down—

"Alone, self-poised, henceforward man
Must labour !—must resign
His all to human creeds, and scan
Simply the way divine."

The difference between the strident defiance of Shelley's "atheist" and the gentle regret of Arnold's verses, marks the change from old-fashioned infidelity to current unbelief, and may serve as a starting point for a few remarks upon the qualities of modern scepticism.

(1.) The unbelief of to-day is *current*; that is to say, it flows. It is not a solid and definite body of doctrines. It is rather a tide of thought and sentiment, which is sweeping through the intellectual world. There have been other periods of history when unbelief was certainly more prevalent, and probably more potent in the suppression of Christian thought and the paralysis of Christian action: for instance, the Italian Renaissance, and the French Revolution. But there never has been a period when it was so fluid, or so pervasive. There are certain seasons of the year in which the Gulf Stream forsakes its invisible bounds and spreads out over the ocean in a broad superficial drift. This is what has happened to unbelief. It has lost intensity, but it has gained extension. It has abandoned many of its old traditions and refuses to be contained within a fixed channel. It has new, and varied, and swiftly changing forms. It may be less deep, less vigorous, less distinct, but it covers a vastly wider area, and

the direction of its smooth, easy tide is steadily towards the Arctic regions, where the soul of man must dwell without the light of a personal God or the warmth of a personal Saviour.

(2.) Current unbelief is for the most part negative; that is to say, it is unbelief rather than disbelief. Thomas Paine has one successor who has fallen heir to his master's scornful vigor of denunciation; but the men of real influence in the world of thought speak another language, milder and more judicial, and the sum of their scepticism is expressed by saying "Religion is not proven. We do not know and therefore we cannot believe." They have not given us a new creed, but simply a new word. The Agnostic is the residuum of belief in solution.

(3.) Current unbelief is profoundly melancholy. Its philosophy declares, with Hartmann, that this is the best of all possible worlds, but still worse than none at all. Its science shows us, with Helmholtz, that the eye is so full of defects, that if a modern workman should bring such a poor instrument to an oculist he would be dismissed as incompetent. Its autobiography tells us with W. E. Greg, that "the pursuit of truth is a daily martyrdom,—how hard and bitter, let the martyr tell." Its victim lifts upon us the haggard, tear-stained face of Robert Elsmere, and cries with pathetic inconsistency, "God help me! I must face it through!"

(4.) Current unbelief is strenuously ethical. It does not desire to destroy moral law but rather to lay a new foundation for it by insisting upon the self-sufficiency of its sanctions, and the disinterestedness of its motives: in short, to supply the place of all that has been lost in the discarded religion, by teaching men to care and labour, and even, in some strange sense, to pray for the doubtful destiny of a race begotten by a blind force and doomed to ultimate extinction. The best illustration of this temper of mind is to be found in George Eliot. "I remember," says an English writer, "how, at Cambridge, I walked with her once in the Fellows' garden of Trinity, on an evening of rainy May; and she, stirred somewhat beyond her wont, and taking as her text the three words which have been used so often as the inspiring trumpet calls of men,—the words, *God*, *Immortality*, *Duty*,—pronounced with terrible earnestness, how inconceivable was the *first*, how unbelievable was the *second*, and yet how peremptory and absolute the *third*. Never, perhaps, had sterner accents affirmed the sovereignty of impersonal and unrecompensing law. I listened, and night fell: her grave, majestic countenance turned towards me like a Sibyl's in the gloom; it was as though she withdrew from my grasp, one by one, the two scrolls of promise, and left me the third scroll only, awful with inevitable fate."

Unbelief like this is not to be met either with sneers or with vituperation. The "short and easy method with Deists" is out of date, and language such as that which Calvin used against Bolsec, and Luther against Henry VIII, harms the church more than the heretic. Nor is the scepticism of our age to be finally dislodged by direct assault upon the popular, philosophic and scientific theories which it embraces from time to time, with an impartial though fickle affection. Much good may be done by men whose exceptional ability and special training have fitted them to detect and expose the technical errors in these theories. But we must remember that there are few who are qualified for this task, and for those who are unqualified to attempt it is to invite defeat. We must remember also that it is more than possible to misinterpret the bearing of alleged discoveries in science and to waste strength in attacking them as hostile when they are really friendly to Christianity. The church made this mistake in regard to the rotundity of the earth, and she may repeat it in regard to the origin of species. We must remember also that these theories are so numerous and so various that unbelief when persecuted in one of them can easily flee into another, and thus the task of subjugation becomes endless and hopeless.

Suffer me then to pass by all these modes of meeting unbelief, the best of which have been so well expounded here to-day, and to say that there is another and a more excellent way,—the simple, straightforward preaching and proof of the personal, historical, divine Lord Jesus. On the evidence which makes Him known to us we may concentrate our best intellectual efforts; on the ethical significance of His character and teachings we may lay all the stress of our moral nature; on the exposition of His life and influence we may expend our best powers of description; on His testimony to Himself we may base our fundamental argument; and on the work of persuading men to put confidence in Him we may rest our hopes of doing much for the advance of the faith. For Christianity begins by inviting the world not to accept a proposition, but to receive a person. God's answer to unbelief is Jesus Christ.

Observe now the four qualities in which this answer corresponds to the scepticism of our age and race:—

(1.) It offers a fixed point amid the shifting and varied currents of human thought. There is no region in which the changeableness of unbelief may be more clearly seen than that which lies about the historic person of Christ. It has been found impossible to deny that His life was a fact. But the attempt to explain it upon a merely human basis has resulted only in a succession of

conflicting and mutually destructive theories, not one of which has been consistent with itself, or strong enough to endure beyond the life time of the man who invented it. Celsus and Socinus, Voltaire and Paine, Strauss and Schenkel and Renan have demolished each other. Each in turn has brought forth his theory only to be made ridiculous and antiquated by his successors. The man who built the ship is the only one who thinks it seaworthy; and when he dies it is abandoned to join the great company of derelict lives of Christ, which go drifting on the tide of current unbelief. Meanwhile, the faith that Jesus Christ was divine has remained unshaken, coherent and complete amid the confusion. It is substantially the same to-day as it was in the first century. Other things in Christianity may have changed, but not the central point of the faith. Gladstone says, "It was not impeached by the questioning mind of the 13th century. The scientific revolution which opened to us the antipodes and the solar system did not shake it. The more subtle dangers of the Renaissance were dangers to Christianity as a whole, but not to this great element of Christianity as a part. And when the terrible struggles of the Reformation stirred every coarse human passion as well as every fond religious interest into fury, even then the Nicene belief sat undisturbed in a region above the controversies of the time." This is the fixed point in the world's thought, the fixed point in Christianity itself, and it was intended to be the centre of Christian preaching and defence. For when Peter said—"Thou art the Christ, the Son of the Living God," Jesus answered, "Upon *this rock* will I build my Church."

(2.) This answer meets current unbelief because it is positive. This means more than can be stated in this address. For one thing, it means that the personal Jesus Christ is a fact, and a fact is the most positive of all things. Some satisfactory account of Him must be given, and none has been given apart from His Divinity. For another thing, it means that the historic evidence of His superhuman character and action is of such a nature as to create a moral obligation to believe. It is a maxim of law that positive testimony outweighs negative. We have the testimony of many witnesses to the fact that He lived a sinless life, that He claimed to be the Eternal Son of God, and that He produced an effect upon their spirits which confirmed this claim. Against this testimony, the objections of those who say that they have never seen a sinless man, or that such a one could not assert divinity, or that they have had no experience to confirm the claim, simply falls to the ground as irrelevant. We have the contemporary records of eye-witnesses who saw Christ after the

resurrection, and this would not be affected in any way if a million men should testify to-day that they had never seen any one raised from the dead. When that famous "History of Testimony," which plays so prominent a part in a recent novel, really comes to be written, it will appear that never fact in history was so indubitably attested by evidence of the highest quality as that the claim of divinity was made by Christ, substantiated by His resurrection, and accepted as a new life by His followers. The Gospel, therefore, comes to those who are in a state of suspended belief and seeks to precipitate their faith upon a person. It shows them the fullest possible proofs of its claim—not a mathematical demonstration, but a moral certainty—and then it invites to action. Nor is there, to my knowledge, any other cure for the paralysis of doubt than that which is to be found in Christ's "Follow Me."

(3.) This answer meets current unbelief because it is hopeful and joyful. It responds to the cry of the ages for a personal knowledge of God and a definite assurance of immortality. It not only sheds the light of God's countenance upon the face of nature and the history of man, but it reaches out to every one of us through the fierce storms and torpid calms, the confused clamours and the awful silences, the wild excitements and the weary languors of this inexplicable existence, the hand of a divine sympathy and help, and "clothes eternal love with breathing life." To pass from the close, fetid atmosphere of a great hospital, which some sudden and incurable plague has crammed with pain and death, into the clear air and bright sunshine of the open fields, is a blessed experience; but infinitely sweeter is it to turn from the pages of sceptical literature to that Gospel where light and immortality are brought to light. For beings framed to feel as well as to think, happiness is an argument. It may not turn the scale against truth, but it may turn the scale with truth. And if the balance were even, as the sceptics claim, you and I would have the right to choose "the joy of living" with Him who says "Come unto Me and I will give you rest."

(4.) The answer meets current unbelief because it supplies a ground, a support, and a rational end for the highest morality. Holiness is a personal quality. If the great first cause is not a Person, it is impossible to show how holiness comes into existence, or why it is binding upon us. It is the faith in an Almighty Father whose will is good, and a divine Saviour who is God's remedy for sin, and an eternal Spirit who works for righteousness, that gives strength and significance to our efforts to be good. It is the faith in an immortal life where everything that is good shall

be perpetuated, enlarged, perfected and crowned, that makes the universe intelligible to the moral sense. No one can deny that faith in the Christ has actually been the cause of the finest and largest moral effects in the world. What unbelief is now trying to do is to eliminate the cause and to save the effects. It reminds me of the old story of an insane man who conceived the idea that he could cut out the heart from a living body without destroying the life. The story described him bending over his victim, cutting with infinite pains and skill, doing his best to sustain the fluttering life, and fancying, as his knife drew nearer and nearer to the fatal stroke, that he was about to triumph. Even so we can see the anxious unbelief of to-day bending above the Gospel with pitiful care, with sighs and tears of real distress, striving to keep its moral power alive, but cutting, cutting at the Heart of God, incarnate in the flesh. "It will live," they cry, "that beautiful form of human love and purity and self-sacrifice will live when he whom men ignorantly worshipped is taken from them." Ah, no! It will live only while He lives. For the spring of all true goodness is this—*if God so loved us, we ought also to love one another*. And therefore we hold up before the world burdened with sin and troubled with doubt, the crucified and risen Christ, in His humanity, in His divinity, in His integrity. We place Him, not here or there among our human systems, not in this or that altar niche of the great cathedral of Christendom, lit by the dim lamp which pious hands have swung before Him, but high over all, in the clear splendour of God. And we say to every one who feels the darkness and the pain of evil, to every one who longs and strives after goodness, to every one who desires to be saved, "This is the Christ, your Maker, your Redeemer, your God. Believe on the Lord Jesus and you shall be saved."

ADDRESS.

REV. PROF. J. B. THOMAS, D.D., NEWTON CENTRE, MASS.

After listening to the very comprehensive and thorough discussion given you in the paper, and the trenchant and eloquent words that have followed, I scarcely know whether to rejoice or be disconcerted by the fact that I have made no formal preparation on this occasion; for had I written anything, I should have been sure to have said far less wisely and less brilliantly much

of what they have said, and having written nothing, I find that they have so thoroughly canvassed the territory that I am left to be a humble gleaner, perhaps to bring you only chaff after all. That current unbelief grows out of the peculiarly materialistic tendencies of our time is often alleged; but strictly speaking this attitude of mind is perennial. As long ago as in the days of Athens as, you remember, a mountebank calling the people together unto the public place to tell them their deepest thought, assured them that they were "thinking where they could buy cheap and sell dear." We attribute to the Jews of to-day pre-eminently a desire to secure earthly wealth. One of them, when a missionary of New York was holding the Messiah before him, said, "The Messiah! why do I want the Messiah? I have a brown-stone house." We should however remember that the Jews are the children of the thrifty Jacob, and that Jacob had discovered long ago the secret of the "variation of animals under domestication," and shrewdly used it to his own account in his dealings with Laban. The truth is that the human spirit lies like wick in the oil of earthiness and is continually tending to be drawn downwards and to have the pure light extinguished. But materialistic tendency is not so much a provocative of unbelief as of stupidity and dullness of soul. Unbelief and disbelief both alike imply a certain activity of intellect, while materialism stagnates. Those who have to do with the great temperance problem must recognize the fact that while their methods change and while they make spasmodic assaults on the great evil, yet, as a matter of fact, they are contending against a certain unchanging and deep lying animal appetite as steadfast as the flow of the sewage beneath great cities. This tide of sensualism and animalism sets on in a world long flood and cannot be safely treated as ephemeral, or met with casual devices. The like is true as to the moral aspect. The set of the carnal heart against the truth of God is a perennial fact. We will not come to Him that we may have life. The very phrasing of the theme itself will indicate that we are considering the intellectual questions rather than those that affect the moral or material. That there should be in our time a certain restlessness, a certain breaking up of the old, is not to be marvelled at. Remember that we are in the full tide of the swiftest era of human progress, and that we are at the West where the tide confronts us most powerfully. Away yonder is the cradle of the world, and here we find manhood in its strength. Early in the world's history the infant scrambled over into Hindustan and China and stagnated there. In moving westward the people have come more

swiftly. This flow of human life becomes more intense, and as the years go on, more impatient. One hundred years ago they had Quarterly Reviews, and they travelled in stage coaches at a dignified pace. Now we are not satisfied without a daily paper or an hourly bulletin ; we cannot stop to write now, we must correspond by the telegraphic tick, and we speak through the telephone, too eager to wait even for that. The pulse-beat of the age is feverish in its swiftness. As there has been an intensifying of human life and a restlessness characteristic of this era, so there has been a breaking up of the old forms. With the opening of the Reformation came a great change, men were no longer born into a church without choice ; they were no longer the mere subjects in the hands of those who were to do the thinking and the organizing, but the Bible being put into their hands they were bidden to think for themselves. The difference between the subsequent ages and those preceding, is the difference between the man who no longer believes because he is told to, but who believes because he has investigated and found the statements to be true. There has been imposed upon the Christian of these later ages the duty and responsibility of enquiring. He has to come to the Book of God, and he has been assured that he must voluntarily and intelligently for himself accept the truth as it is in Jesus, and that he must submit himself to the ordinances that the Lord himself has pointed out, and become intelligently a man. If ever there come unity again in the Christian Church it will be no longer the unity of the barrel held together by hoops outside, but the unity of the tree held together by vital forces ; it will not be the unity of the turtle who carries his backbone outside his body, but the unity of the perfect man held together by the vertebræ from within. If the Christian Church is lawfully broken into sections and those sections are lawfully busy in canvassing the lines of truth, and if the world has caught that spirit of enquiry and asked itself the question as to the origin of Christianity, if it has only caught the inspiration for enquiry, and men to-day are enquiring not simply because of a perverse determination not to believe, but because of a longing to know the truth : in so far as this spirit extends it is to be recognized not as by any means a hopeless or discouraging one. In so far as it is an unbelief rather than a disbelief, it is a hopeful element in the intellectual history of the time, and one to be recognised as conveying a promise of good for the future. That there is, that there has been, and that there will be stolid Atheism, no one can doubt. That man through being sodden with materialism will simply

put away all questioning, that man being hardened in nature against God will refuse to accept the most cogent evidences, is true ; and against this form of antagonism to the truth we have no weapon save prayer to God for his spirit which convinces all, and which will break through those hardened walls of hatred and of unreason by which men seal themselves against the pressure of the truth.

If God send light into the world man may close the eye, though he cannot abolish the sun. If man will be hardened against God and hide himself in the depths of sensualism from the power of that light, we may not be able to dislodge him. But in so far as this state of mind is one of hesitating enquiry, in so far as men repeat in Montaigne's motto, honestly :—" I don't understand," " I pause," " I examine ;" in so far as their ignorance is not invincible, that boasts itself superior to the wisdom of other men, but humble and ready to learn, it is by no means to be despised or put away. We ask ourselves how we shall deal with the current unbelief of the time ? I suggest, first of all, that we should discriminate between this hesitating and ephemeral unbelief and that habit of scepticism which blocks up all channels through which truth may come. It seems an impertinence for Herbert Spencer to argue the question of creative design, after having by his theory obliterated the very idea of design itself. If we be simply the creatures of the exterior world, if our thoughts be the mere shadow of passing environment, and we ourselves in all our conscious being, a mere thread of dust blown at the tail end of a cyclone of cumulative inheritance, if we have no wish, no thought, no personality, whence comes the conception of design itself ? If there be no mind in man it is fruitless to enquire if there be mind in the universe. When men obliterate the preliminary axioms on which alone discussion can be based, then it is impossible to reason with them. If we can show to those who have begun to doubt because of difficulties which have arisen in connection with fact, or historic statement as to Christ, the difference between this doubt which uses the reason, and that doubt which of itself repudiates reason, we shall have made one step towards removing difficulties. It is well for us to observe regarding the Word of God ; this book of books, with what absolute candour it records the doubts and questionings of the early times. Observe with what frankness and boldness, John, while declaring that he wrote his gospel that men might believe Jesus the Son of God, yet recorded the doubt of Thomas, which precisely anticipates Hume as to sufficiency of evidence for miracles. Thomas says,

notwithstanding their report of the appearance of the risen Lord, that he must have verification by personal observation, and must thrust his finger into the very print of the nails. Thus the very test wanted by the scientific doubter of to-day, is stated in all its fullness in the Bible. In many other instances we have such doubting anticipated.

DISCUSSION.

REV. DYSON HAGUE, BROCKVILLE.

I trust it will be pardoned in one so young, if I say a few words on this all important topic. I wish to address but a few brief sentences in connection with the subject, and on one aspect which it presents to me. I would ask whether the theoretical impression on the public mind as to Christian life is not the cause of current unbelief, and whether what we ought to grapple with is, not current unbelief among Atheists, but current unbelief among Christians, among Ministers, among us who profess to be apostolic, yet who in our lives have such unapostolic tendencies, and who set forth in our teaching, our living, and our whole Christian being, a vast and immeasurable gap between ourselves and the apostles. I hold that the idea of the world in regard to the Church and in regard to the Christian Ministry, is, in the main, correct. "What is a Minister?" Ask the world, and the answer is, "A man who wears a long black coat and preaches on Sunday." "What is a Christian?" "A Christian is a man who thinks he is sure of Heaven and manages to live very comfortably here below." The world wants to see the difference between a Christian Minister and a philosopher, or a rhetorician, or an essayist. They want to see the man whose whole life is an exhibition of Christ—not the man who can give a very beautiful discourse, or who can grapple with false and abstruse theories,—another man can do that as well as a Minister,—but a man who is prepared to live like Christ, and who is living specially for those whom Christ lived and associated with—the publicans and the sinners. I believe we spend too much of our time in our studies and too little in the slums, too much time preparing sermons, and too little preparing sinners for the road to Christ. That, I think, is the real reason of current unbelief. I should like that every Minister should read and

digest a work called "Modern Christianity and Civilized Heathenism." A dear friend of mine said to me, "that book is all stuff and nonsense." I said, "I don't believe it is, it hits too hard to be nonsense." Whether we admit it or not, it lays its finger on a very sore spot in the Christian ministry. "What are Ministers?" "Comfortable men." "What were the Apostles?" "Uncomfortable men." "What are Christians?" "A form of believers." "What were Christians?" "Followers of Christ." Unfortunately there is much truth in that. We want to see Christians now-a-days who cannot sit at ease in a fine church like this and remember that poor brethren in the next lane or alley-way are not as comfortable as themselves, and do not listen to such a beautiful Gospel as they do. It is all well to have a good sermon in church. The ladies will say, "how beautiful, how nice, there was a lot of thought about it." Why, any man who has been three years at a Theological College can, or ought to be able to, think a little. What the people of to-day want is not so much thought; they want life; they want to see Christ. I feel this more and more every day. I want my people not to think of me as a clever man, or even as a man who can preach the Gospel well, (though I like to) but I want to be thought of as a man who preaches Christ, in his every day life and actions. It is all very well to preach sermons at infidels. I never did preach for an infidel but once, and after I preached the sermon a man came to me and said, "that is a fine sermon, but it went away over their heads." What will win the infidel far more than a discourse on the Being of God, is a life lived daily for Jesus Christ, a people less desirous of comfort, thinking less how much spiritual pabulum they can get to digest, and thinking more how much they can go among the people and win them for Jesus. I do not say that infidels will be convinced in this way, for only God's grace can convert anyone, but I do say that the whole public will have an elevated opinion of Christian life, and say, "here are Christians indeed." As Luther said, "What am I beside those great doers? I am a mere talker." I feel every day more and more that what we want is "doers," "workers," to win souls for Jesus, and not talkers. Pardon me if I give expression to the thought which is in me, that we ought to be more earnest in trying to win men for Christ. Do not let us have the bugbear of infidelity around us all the time. Let us go right to their hearts. I believe that the paralysis of doubt is explained by the paralysis of the Christian Church. If the Christian Church had never been dead, infidelity would never have been alive.

REV. DR. WARDROPE, GUELPH.

I must say that I very thoroughly appreciate all the discourses that we have heard this morning. They are a great intellectual treat and a source of great enjoyment, and I wish to declare that I am heart and soul, in every fibre of my nature and my life, with the last speaker. He is a young brother that I never saw before and I am old now in the work of the ministry. I am clearly convinced that he has told us things that we ought all to lay to heart, and things which if we remember and act upon will benefit us during our remaining days. What we need is a more really spiritual life in ourselves, and a more really spiritual life in our churches. If this great gathering, in which I so truly rejoice, shall tend in any way to the raising of us to a higher platform of life in Christ, we shall have reason to go home blessing God for having brought us hither.

REV. DR. POTTS, TORONTO.

My object now is to give an incident in my Ministerial life in Toronto. A gentleman came to my study one morning, and said to me:—"I am feeling a deep interest in the subject of religion, and I think, to be honest with you, that I ought to tell you I cannot quite receive your view of the divinity of Jesus Christ." I knew he was an honest man, and therefore I gave par value to every word he uttered; so thinking and praying for a moment, I thought as to how I ought best to deal with him. I said to him:—"I would rather not discuss with you just now, the subject of the divinity of Christ. Take my advice, accept Christ as your Friend and as your Saviour as best you can, and after a while we will discuss the subject of His divinity. Shortly afterwards we had a missionary anniversary, and I asked the congregation to give more than double what they had ever given for missions. On the afternoon of that day, just a little before the evening service, this same gentleman handed me a note with a special thank-offering, in addition to his regular annual subscription, and in that note he said:—"I have no doubt now about the divinity of Our Lord Jesus Christ." It struck me very forcibly that if I had gone into a dogmatic disputation on the divinity of Jesus Christ with that gentleman, in that particular juncture of his moral experience, I might not have convinced him. He told me afterwards how thoroughly he believed in the glorious truth of the divinity of Our Lord Jesus Christ.

REV. DR. JOHN HALL, D.D., NEW YORK.

I shall be a little afraid that some may thoughtlessly carry away the impression from the admirable statements to which we have listened, that Christianity is reluctantly and comparatively very weak at the present time. That would be a discouraging impression, and, I venture to think, an impression not at all warranted in the actual facts of the case. There never were so many Christians, and I venture to say there never were so many devoted Christians on the globe as there are at present. And, further, there never was such Christian activity as there is just now. Heavenly forces are vigorously at work, and, in the nature of things, Biblical scoffers will be found putting forth a corresponding activity.

If Nehemiah and his people had not moved, Sanballat and his company would not have been as stirring as they were. I venture to say another thing. Many of our people, particularly the younger men, get the notion that the forms of current unbelief are comparatively new,—a part of the wonderful advance of the age, and among the modern triumphs of thought. It is a long time since I went through a class in philosophy, but, if I am not mistaken, I have this impression on my mind on just and adequate grounds, that there is hardly one of the phases of thought, which are now given such high sounding names, that you do not find in the philosophy before the Christian era. Idealism, materialism, agnosticism, pantheism, and the numerous other “isms” with their sonorous titles, can be quoted again and again in connection with the names of the distinguished Greek philosophers. Not only that, but the theories of modern psychology will be found to have flourished centuries before the Christian era. But when the apostles came and spoke of the Spirit of God “the Jews look for a sign, and the Greeks seek wisdom. But we preach Christ crucified, the power of God and the wisdom of God.” We need not be afraid in view of the signs and the movements of the times. It is the exceptional that makes news for the newspapers, and accordingly the exceptional unbeliever gets undue prominence. Sometimes Christians advertise those silly unbelievers by the undue notice they give them. Let us preach Christ, and we need not be afraid of a triumphant issue in the struggle in which we are engaged.

REV. DR. HOLE, HALIFAX, N.S.

I have been exceedingly delighted to hear the short speech of the Rev. Dr. Hall, because it struck me too, that we were going on

rather discouraging lines. I was glad also to listen to the extraordinarily able and eloquent lectures we have heard, but it seemed to me that we were looking at the thing in rather a one-sided view,—perhaps not taking into account the most dangerous form of unbelief we have to deal with. We have heard about Herbert Spencer and those who advocate agnosticism, and I think we may put that aside as a great danger generally. They are philosophers in their way, they are the Greeks to whom reference has been made, but they will have very little influence, I think, upon the moral conscience of the world. There is in the heart of man an instinctive longing for God that will rebel against this sad and gloomy phase of life. I think we have a danger that is to be encountered among ourselves, that exists in our own churches, and the existence of this danger explains the strictures which Mr. Hague has not unjustly given utterance to. There is too much of what might be called this broad churchism, that is leaving Jesus Christ as the great moral example which, of course He is, but not coming to the point of the human heart, namely, how sin may be blotted out and pardoned in the sight of a holy and of a just God. I have found in my experience that this often leads to unbelief of the worst kind, and to a general state of scepticism, the foundation of which is often laid from the pulpit itself. I am firmly persuaded that we need to be strong and true, and emphatic, regarding both the Divinity of the Lord Jesus Christ and the atoning sacrifice which he offered on the altar of Calvary. That is what I think will meet human needs and have a great effect in regard to this scepticism. I can give one experience in my ministerial career which will illustrate this. When I was in South Africa, I was accustomed to preach a sermon once a month, at a certain place. On one occasion a gentleman told me there was a young man he wished me to have an interview with, telling me he was an unbeliever, and hardly believed in God. I said, I would be happy to see the young man, if I thought I could do him any good. I thought if he was one of those young men who had high ideas of his own attainments, and who only set out with the object of cornering the clergyman, that there would be no use for an interview. I saw the young man, and as I had a Bible on the table beside me, he said, “in this discussion you must not use this book, because I do not accept its authority at all.” I said, “very well, we will talk without it.” He said to me, “you must acknowledge that as intellect advances and knowledge makes progress, the number of unbelievers in that book increases.” I said, “you will admit that this is an old book, and that its newest part is nearly two

thousand years old." He said "yes." I opened it at the third chapter of the second of Timothy, and said, listen to this. It says, "that in the last days there shall be perilous times, men shall be highminded, lovers of pleasure more than God, having a form of Godliness but denying the power thereof." He said, "that exactly describes the present condition of the civilized world." I said, "it does, and that which you count an objection to that book is confirmation." Strong of my faith, I told him I could quote incidents of this kind for a week, and he might be just as far away from God as he was at that moment. I reminded him that when those friends he thought so valuable, dropped away in adversity, he would feel the need of something that this world could not bring, and turn to Christ as the truest and best friend. That young man was afterwards taken ill in the diamond-fields, and I am glad to think that the light came to him and he found peace. This is an illustration to show that if we preach the fulness and faithfulness of God, this unbelief will disappear.

REV. J. COOPER ANTLIFF, D.D., MONTREAL.

I think in this discussion we should distinguish between the infidelity of the heart and the infidelity of the head. There are some whose unbelief is the result of bad morals rather than of intellectual difficulties. They hope that there may be no God, so that they may go unpunished for their sins, and what ardently they wish they soon believe. While, on the one hand, unbelief tends to immorality, for, as the Psalmist truly declares, "the fool hath said in his heart there is no God, corrupt are they and have done abominable iniquity;" on the other hand, immorality tends to unbelief. I am inclined to think a good deal of current unbelief may be attributed to this cause. Unbelievers as a class are far from models of morality. I remember hearing Joseph Barker after his conversion to Christianity from secularism say, that from his knowledge of the private life of sceptics, the best of them are infinitely worse than the worst professing Christians. To cure this scepticism we must bring to bear on its subjects the Gospel of Jesus Christ in its sanctifying power. If, by any means we can get them to love truth and purity, we shall dissipate much of their difficulty in accepting the Christian faith. But while there are many of this class, there are those who may be fairly described as honest doubters. In common with other ministers, I have met with young men who stumbled at certain articles of the Christian faith. In this they did not take a foolish pride, as

if doubt were the mark of a superior intelligence, (and I think there are some actuated by this spirit,) but rather were pained by their inability to receive the doctrines which they perceive others accept with such evident comfort and blessing. Now how can these intellectual difficulties be prevented or removed? I would suggest that more attention be paid to the instruction of our young people in the evidences of Christianity. In England there is a society called "The Christian Evidence Society," which aims at spreading the best literature on apologetics, and it also adopts the plan of offering prizes to such as undergo a satisfactory examination in certain prescribed text books. Though it may not be practicable for us in Canada to adopt this plan, yet in our Bible Classes we might have short courses of reading either in the text books recommended by the English Society, or in other suitable books as might be determined on. I am persuaded this would be a salutary arrangement, because in our warehouses and other places of business there are to be found sceptical young men who are better read on the negative side than our Christian young men are on the positive side, and, consequently, those who in reality have the better side in the discussion appear to disadvantage. Now, if our young men had some drilling in Christian evidence, they would be prepared when attacked, not only to take the defensive but the offensive. In this discussion it has been well said that we should preach Christ, for this is the great need; yet we must bear in mind that there are many who do not come to our Churches to hear Christ preached, and we need to consider how we can reach them to overcome their unbelief. The plan I am recommending would make our young people defenders of the faith, and when attacked by unbelievers, instead of being put to silence, if not positively injured, they could be ready to give an answer to every man that asked them, a reason of the hope that is in them, with meekness and fear; and further, we might hope they would help doubting ones back to the faith. What I desire to emphasize is the importance of giving our young people instruction on the evidences of the Christian faith, that they may not be endangered by current unbelief; for to be forewarned is to be forearmed. Let them feel they are not standing on sand, but on the eternal rock of truth. The longer I live the more I feel that the doctrines of our religion will bear the closest investigation. We have every advantage over the unbeliever from an intellectual as well as moral standpoint, and we ought to take full advantage of our position.

The Doxology was sung, and the session closed with the Benediction.

TUESDAY, 23rd OCTOBER, 1888.

AFTERNOON SESSION.

The Conference re-assembled at three o'clock.

The REV. DR. HOLE, of Halifax, N.S., occupied the chair.

The proceedings opened with the singing of hymn, "Jesus, Master, whom I serve ;" and REV. MR. STOBO, of Quebec, led in prayer.

The Chairman read the first Epistle to the Thessalonians, iv. chapter, verses 9 and 12 ; second Thessalonians, verses 6 and 12 ; and third Colossians, verse 22.

TOPIC: CAPITAL AND LABOR.

CHAIRMAN'S ADDRESS.

REV. DR. HOLE, HALIFAX, N.S.

Brethren.—We have met together this afternoon to consider one of the most important, if not the most important, social questions that demand our interest and consideration in the present day. From the passages of Scripture I have read to you now, you will observe that there is nothing at all in the Gospel of the Lord Jesus Christ to encourage idleness. What the Lord did, was to rehabilitate labor, as it were, and to ennoble it. We cannot forget what was the position of the people before the time of Christ,—how heathenism degraded the whole of humanity ; how degraded idolatry beset it, and how, in consequence, the moral nature of man was so thoroughly degraded that those classes which now find honorable employment in certain spheres of life, were given to minister to the most baneful and unnatural passions and vices of sinful men. The Lord Jesus Christ raised those classes so as to make them honest, industrial laborers, and producers for the benefit of mankind as well as for their own. You and I have seen a great many instances where those given over to a life of vice, those under the slavery of intemperance, having revealed to them

the new life in Christ have stood up free men in Christ Jesus, and have overcome the power of the evil habit. This is the most difficult of all slaveries from which to get emancipated—but they have done it—and have spent their lives in faithful, self-respectful, honest work. So is it ever with Christ toward those who are influenced by Him. There is in the Bible no kind of encouragement for those levelling methods which would make men equal, and there must be some other remedy discovered for the present state of things, which we must all admit is greatly to be deplored. Not one of us will admit that the present relations of employers and employed, are either satisfactory or final, any more than the feudal system of other days was final. The fact is that the influence of the spread of Christianity is causing the world to progress, but because man's will is so perverse, and the giant of selfishness so strong in the human heart, the progress is very gradual. Hence you see to-day a terrible state of things. On the one side is enormous wealth concentrated in a very few hands, and on the other you see want and degradation and misery. You see so unequal a distribution of the necessities (not to speak of the luxuries) of life, as to present one of the most startling perplexities of the human mind. I do not wonder, when men have not the light of Christian faith, that they stumble, and that they turn, as it were, upon society and show a disposition to violence.

We know that the most neglected waif who runs about in these great cities, starving, or being trained up in vice to save him from starving, has an immortal soul, and a moral nature which, under right training and nourishing, might be equal to the most favored and most gifted among us. The heart of man naturally asks "how is it that those things are so unequal?" And its own unregenerate reply is to accuse God, and to say that His ways are unequal and unjust. We, of course, know that this is wrong, and that it is not only sinful but unreasonable, simply upon the ground that the responsibility must rest upon man by virtue of the fact that He has created us with that mysterious power, free-will; and, as a consequence, responsibility goes with it. I am not acquainted with the subject as a specialist, but if what we read is true, men acquire wealth and concentrate it in their own hand by adopting means which have the effect of casting out of employment thousands of industrious men and women who are anxious to work. These men influence the markets—especially the markets of produce—and raise the price of bread, so that people thrown out of employment cannot get the necessities of life. We can all see that

acts like these must have their origin in the most intense selfishness. For people uninfluenced by the power of the Gospel, but knowing their sufferings, and having some idea of the cause, is it to be wondered at that thoughts of resistance, thoughts of that force which they find out they do possess, fill their minds? I believe that if some remedy is not found for this, we shall go on until there is a tremendous upheaval, in which all the forces for good will seem to be overthrown for the time, and the awful result of a conflict will come upon the great cities of the world. The question is: "What is the remedy for this?" Obviously, force is no remedy. Many of those poor people of whom I speak, would bear their hardships peaceably, were it not for the agitators who, instead of being disturbers and idlers, should rely more upon a good example to their own class. The people are provoked and irritated, and then comes the consciousness of their own terrible sufferings and apparent powerlessness under the might of those men who are giants in the possession of wealth, and giants in the possession of that peculiar genius which some seem to have for money-making; but though gifted thus as giants, forgetting that it is well to have a giant's strength, but to use it like a giant is hard and cruel. The remedy for this is simply in the Gospel of the Lord Jesus Christ. That ennobles labor, but it does not level classes. We know well that the very genius of Christianity was to offer the Gospel to the social fabric as it stood, while it had within it those principles which were sure to overthrow and destroy the license and abuses which were connected with society. I think this is a part of the great question of the brotherhood of man in Christ Jesus. Recognize this and these evils will be overthrown, and as this enlightened and Christian principle makes itself felt the strong will become ashamed to take unfair advantage of their weak neighbours. This is clear to us who know that the great principle of Christianity is unselfishness. Christ came to embody it in himself, and we owe salvation to that blessed fact. He says to his disciples, "If you will be mine, you must take up your cross, deny yourselves, and follow me." And the root of those evils to which I have referred is selfishness. Therefore if the Gospel of the Lord Jesus Christ is received, the solution of the difficulties can be reached. Capitalists, men with this power in their hands, tremendous for evil if selfishly used, can make it powerful for good if they use it with a sense of their responsibility and stewardship before God. When this latter principle is acted upon we shall have justice done; evils which are constantly increasing, and which men, although they do not express

it, continually fear, will be avoided, and we shall have something like peace among the classes. The final aspiration is after that blessed time (not to come in this dispensation), "when the earth shall be full of the knowledge of the Lord, as the waters cover the sea," and men and women, round the glorified Redeemer, will be all willing to rejoice and recognize themselves as brothers and sisters in the Lord Jesus.

THE APPLICATION OF THE GOSPEL TO EMPLOYERS AND EMPLOYED.

REV. WASHINGTON GLADDEN, D.D., NEW YORK.

The application of the gospel to employers and employed is a very simple matter, and nothing new can be said about it. The gospel is the message of forgiveness and sympathy and help which comes to men burdened with guilt and infirmity and trouble. Employers and employed stand in equal need of it ; the preacher can make no distinction among men in the proclamation of its glad tidings. It is not, I think, in strictness, the *gospel* of Christ, whose application to these two great classes we are considering to-day, but the *Law* of Christ ; Christianity as an ethical and not as a remedial system. We accept Christ as a Saviour from sin, but we acknowledge Him also as a teacher of righteousness. By the principles He has announced, by the laws He has declared, all life must be governed ; every relation of men in society is defined, implicitly if not explicitly, in His commandments. Beyond, peradventure, we shall find that the relations of men as employers and employed are covered by His legislation.

I suppose that most of our captains of industry, and most of the rank and file, as well, would admit at once, that Christianity has something to say about this great interest of life. But the prevalent notion would be that when Christ speaks on this matter it is rather by sufferance than with authority:—that His counsels are uttered with hesitant speech and bated breath as one who intrudes into a realm in which He has no jurisdiction : that the master word of industrial society is not spoken by Christ at all, but by that potentate whom He calls Mammon. Christian counsels may come in, to some extent, to mitigate the severity of trade, as a gentle embrocation for the bruises suffered in the collisions of

self-interest ; but the principles and laws of the business-world are wholly independent of Christianity. This is the common understanding. This has been, for many years, one of the unquestioned assumptions of the leading school of political economy. In the name of this science Christian moralists have been warned off the premises of industrial exchange. Sometimes they have been told that moral forces were absolutely powerless to affect the working of social laws : sometimes they have been censured for trying to interfere with those economic harmonies under which pure egoism, if only let alone, will work out universal blessedness. If the traders have believed what the economists have taught them, we cannot wonder. And thus it has come to be generally confessed that Christian morality has no standing in the high court of trade and commerce ; that the Christian moralist ought not to meddle with business at all ; that the uniform law of all this realm is the law of supply and demand ; and that he who permits this law to have the freest possible operation fulfils all righteousness. If this were, indeed, the right conception ; if Christianity were only the kind old grandmother who sits in the chimney-corner and speaks soothing words to the combatants in the pauses of their strife, but knows nothing of what is going on "in the world's broad field of battle," then it would be evident that Christianity has no valid claim upon the attention of grown men. Matthew Arnold's well-worn dictum tells us that conduct is three-fourths of life ; it is equally true of Anglo-Saxon men, at any rate, that three-fourths of what Arnold calls conduct has to do more or less directly with business relations of life,—with the buying and selling of commodities and services. The major portion of life comes within the purview of economic law. Now, if conduct within this realm is not under Christian legislation, then Christ is not in any true sense King of men, and can never be : and the rather disrespectful and even supercilious attitude which men of the world sometimes assume when His claims are urged upon them, is abundantly justified. If Christ had no decisive word to speak concerning the principles on which industry must be organized and trade must be carried on ; if His counsel about this matter were not wiser and more practical for this day and generation than that of any other counsellor, from Adam Smith down to Karl Marx, then I, for one, would waste no time in claiming for him the allegiance of men. He who cannot give to industry and trade the organizing law, cannot sit upon the throne of Empire in this nineteenth century.

I am well aware that many of those who esteem themselves to be loyal to Christ are content to preach Him as one whose grace

suffices only to forgive the sins and comfort the sorrows of believers in this world, and to take them out of this world to heaven when they die ; but that, as I understand it, is far from being the extent of His mission to this world ; he came also, and chiefly, to establish here the kingdom of heaven ; He came to fill this earth with a regenerated society ; he has taught us to pray every day to our father in heaven :—"Thy kingdom come, Thy will be done, as in heaven, so on earth ;" and the vision with which the Revelation closes, of the city of God coming down out of heaven to earth is but the fulfilment and completion of the work that Christ began. If this is what He came to do, and if this work has been going on steadily and mightily and triumphantly ever since He came, then it is certain that the master-word of the realm of industry and trade, as of every other realm of human interest, must be His word, and that the attempt to organize these great departments of life without attending to what He has to say is not only a bad kind of disloyalty, but, on the part of those who profess to be His disciples, a sort of social solecism.

The application of Christianity to employers and employed, as well as to every other class of buyers and sellers, of producers and consumers, of lenders and borrowers, of leaders and followers, is, then, part of the high calling of the Christian teacher : if he finds industry and trade organized on principles that are unchristian or anti-christian, he must point out the fault and show the more excellent way.

What, then, is the authoritative word spoken by Christianity to employers and employed ?

(1.) Its first clear utterance is aptly conveyed in the terms of that remonstrance spoken by the great law-giver of Israel to the two Hebrews whom he found fighting : "Sirs, ye are brethren ; why do ye wrong one to another." That employers and workmen are members of one family, vitally and indissolubly bound together, and that controversy and strife between them is not only injurious but unnatural, is the fact which it emphasizes. The Divine Fatherhood implies the human brotherhood, and the "new commandment" of Christ covers all the relations of human life. Not merely to the church, but to the human race as well, does the Apostle's metaphor of the body apply : "Ye are members one of another." And it would be just as rational for the right hand and the left hand to fly at each other, and beat and bruise each other till the one or the other was disabled, as it is for the employer and the employed to fall into contention and controversy. This great truth of the absolute unity of human

interests, which involves the impossibility that any social class should rise by depressing another class, which implies that if one member of the social organism suffers all the other members must suffer with it, is the foundation stone of Christian social science. Very slowly does the world move toward the realization of this truth, it is but a small section even of the Christian Church that comprehends it ; the sects proceed upon the theory that rivalry, and not co-operation, is the basis on which neighbouring churches co-exist ; if they should make their creeds correspond with their deeds, they would profess their faith not in the communion of saints, but in the competition of saints. The suggestion that churches dwelling in the same neighbourhood should govern themselves by the Christian law in their relations with one another, is often sneered at by Christian leaders as visionary and impractical. "That may come to pass in the Millennium," it is said, "but you cannot make it work in our day." When the churches themselves thus flatly repudiate the Christian law, it is scarcely to be wondered at that the factories spurn it. Yet it is the law of the church and of the factory, a law that rests not merely on the authoritative word of Christ, but which can be abundantly verified by centuries of experience. Out of all the turmoil and confusion of warring centuries steadily emerges this truth, that it is not by strife and warfare but by unity and co-operation that humanity advances. The way of welfare is the way of peace. History, as well as Christian morality, makes it plain that we cannot mount to power and happiness upon the ruin of our fellows. This law of the unity of human interests is not true because God taught it : He taught it because it is true. It is the fundamental fact of human society ; any adequate induction of human experience will verify it. Men have doubted it, denied it, fought against it, through all the ages, even the church has never half believed it, but it is true, and every century that passes brings it into clearer light.

When Moses chid his contending countrymen, saying, "Sirs, ye are brethren, why do ye wrong one to another," the one most deeply in the wrong thrust him away, saying, "Who made thee a ruler and a judge over us ?" That has always been the answer of human brutality and aggressiveness when the fact of the brotherhood of man has been asserted. But every year brings us a little nearer to the recognition of this principle, and we shall see by-and-bye that it governs the relations of men in industrial society as well as in the church, and the family, and the State.

"Sirs, ye are brethren !" You cannot obliterate that fact. You cannot afford to ignore it. In all your strikes and your

lock-outs, your black-listing and your boycotting, your combinations of capital to hold labor down, and of labor to defy capital, remember that the law of your being is not conflict but co-operation, and that while you are fighting one another you are fighting against the stars in their courses, against the Ruler of the universe ; that you are doing not only a wicked but an absurd, an unnatural, a monstrous thing.

(2.) Christianity teaches that the employer and the employed are not only brethren, but that they are also partners in business. You think immediately of the counsels of Paul addressed to masters and servants. This, you will say, is the relation recognised by the Christian ethics. Masters and servants are not business partners. I do not forget these words, nor do I fail to remember that these servants to whom Paul writes were bond servants or slaves, not even employees, but chattels of their employer. It will not be claimed that this is the relation which Christianity wishes to establish.

That Christ and His Apostles recognized slavery as existing, and did not set themselves against it to overthrow it by direct onset, is most true ; but it will be readily admitted that they established principles of morality which inevitably undermined it, and that they sought to guide industrial society toward a very different form of organization from that which is involved in slavery. That very principle of the brotherhood of man of which we have been speaking is the logical antithesis of slavery. That the time must certainly arrive when this institution should pass away, when the master should cease to be the owner of the workman, and the laborer should cease to be the chattel of his employer, was as certain as that the Kingdom of God should come.

To slavery and serfdom the wage system has succeeded. Shall we say that this is the final form of industrial society ? That is by no means clear, for though Christianity may recognize the wage system as it recognized slavery, and may not only refuse to make war upon it, but may even endeavour to persuade both employers and employed to behave justly and kindly toward one another while in this relation ; still, I have no doubt that the logic of Christianity must lead on to a higher and more equitable relation between them than that which is established by the wage system.

It is not necessary to use any extravagant language with regard to the condition of the wage-laborer. We sometimes hear him called a slave, and doubtless this seems, to those of us who know the degree of independence and comfort to which

many of our workingmen in England and America have attained, an exaggerated and even preposterous assertion. Yet the fact cannot be denied that the tendency of the large system of competitive industry is to divorce the working class both from the land and from capital. And it is as certain as fate that a working-class thus practically separated from land and capital—having, as a rule, no possession or control of the natural resources of the earth or the instruments of industry,—will be a dependent class. That this is the tendency of the wage-system can scarcely be doubted. The tendency was allowed free play in England during the first part of this century, and the degradation of labor was horrible. It has been checked, since that time, partly by the intervention of good-will in the form of Factory Legislation, partly by the combination of the laborers themselves. Doubtless the labor organizations have been the more efficient cause. And it is a palpable fact that, under a competitive wage-system, labor can only preserve itself from practical enslavement by the maintenance of a standing army. That, in effect, is exactly what the labor organizations amount to. They are the standing army of labor, maintained at great cost, to prevent the subjugation of labor by associated capital.

Now I do not think that Christianity contemplates the maintenance of standing armies of any sort. Whatever the politicians and economists may mean, the advent of Christ meant "Peace on earth, and good-will to men," and the coming of his Kingdom is signalized by the beating of swords into ploughshares and of spears into pruning-hooks. Therefore I am sure that Christianity must have something better in store for us than a system which involves organized conflict. Therefore it seems probable that the effect of Christianity must be the modification, to some extent, of the wage-system, and the incorporation with it of certain elements which shall tend to identify, more perfectly and obviously, the interests of the employer and the employed. Some form of business partnership between capital and labor is involved, as I believe, in the proper adjustment of the labor question.

In making this adjustment it will not be necessary that anybody should trample on economic laws, or ignore the facts of human nature. The employer who recognizes his workmen as his partners in production simply recognizes a fact. His partners they are. No clear economical analysis can make anything else of them. I could multiply quotations on this subject from the teachers of this science, but two will suffice. The first

is a short extract from an essay designed to show the futility of Profit Sharing :—

“What is the nature of wages? A capitalist and some laborers enter into an agreement for the purpose of production. Of the product, the capitalist is entitled to retain a certain share, and the laborers a certain share.” *

This is a clear statement, and it is the exact economical truth. The second testimony is no less explicit. It is from Mr. McLeod's “Elements of Economics.” In speaking of “operatives, miners, and artizans,” he says :—

“Their labor may justly be styled co-operative with that of the master : they are really quasi-partners with the capitalist in obtaining the profits.” †

Now if this is a fact, the sooner we make our organizations of industry frankly conform to it, the sooner we shall have peace and prosperity. It is quite useless to fight against facts.

The truth which the economists derive from their analysis of production is, then, the same truth that the Christian moralist deduces from the law of Christ : That all producers are partners in the corollary of the doctrine of human brotherhood. If all men are brethren, the relation of the workman to the organizer of work cannot be permanently that of slave and master, or of dependent and patron, but must be that of co-operation and partnership. This is the logic of Christianity. This is the ideal which the Christian ethics lifts up before us. This is the result to which all the overturnings in human society are steadily leading on. And although, as I have said, Christianity never proposes any violent assault upon the existing social order, but counsels all men to behave as Christians, with whatever social machinery they may be called to work, yet it tends steadily and powerfully towards the purification of social ideals, and the reconstruction of society according to its own law.

A man may be a Christian who is a master or a slave, but the logic of Christianity is liberty. A man may be a Christian who is an aristocrat or a plebeian, but the logic of Christianity is democracy. A man may be a Christian who is a capitalist-employer or a wage-laborer, but the logic of Christianity is co-operation.

That the outcome of evolution in the political sphere is democracy seems to be tolerably clear. Carlyle admitted it long ago, with many deplorings ; the political soothsayers of the period find no other sign in their horoscope. Some of the foremost nations have reached that level already, the rest are following fast. That political power is to be widely distributed admits of no doubt. Now I submit that the political enfranchisement

* Quarterly Journal of Economics, Vol. I., 234.

† Quarterly Journal of Economics, Vol. II., 205.

of the masses of the people implies and requires their industrial enfranchisement. To make men rulers, by their votes, of the nation who have no rights in the land and no control of the capital of the nation is a political absurdity. The men who rule the state must have some larger stake in the commonwealth than a day's stipend, else they will rule carelessly, and, mayhap, maliciously. Those who are endowed with political power must be allied in interest with those who control the material resources of the state. To this complexion it must come at last. The only question is how we shall achieve this social readjustment. It may come as the issue of social conflicts and agrarian wars ; it may come and ought to come as the slowly ripening fruit of Christian sentiments in the hearts of employers and employed. To this end it is needful that all Christians, whether employers or employees, should understand the logic of Christianity and be ready to follow in the path of its principles. All the movements in the direction of profit-sharing, of industrial partnership, of joint-stock ownership,—like that at Oldham,—of co-operation, show the healthy outworking of the Christian law in the industrial realm.

This is the way we are going. How fast we shall go is a question of expediency. Doubtless we might go too rapidly. Employers might offer the privileges of partnership to men who would abuse them. That there are laborers in the field of the world to-day who are only fit for slavery—to whom bondage would be the best regimen—may be true. That there are many others who are only fit to be wage-receivers is undoubtedly true. They could not co-operate. They lack the mental and moral qualities that would fit them for associative effort. But there are many, I am sure, who are quite prepared to enter into industrial partnership with their employers. That in most cases the interests of all would be subserved by making this only a qualified partnership, and keeping the direction of the business in the hands that now control it is not to be doubted. The one thing needful is to identify, as speedily as possible, and as completely as possible, the interests of the men who do the work with those of the men who direct the work.

"A question arises here," wrote Carlyle, forty-five years ago, "whether in some ulterior, perhaps some not far-distant stage of this 'Chivalry of Labour' your master-worker may not find it possible, and needful, to grant his workers permanent *interest* in his enterprise and theirs? So that it becomes, in practical result, what in essential fact and justice it ever is, a joint enterprise ; all men, from the chief master down to the lowest overseer and

operative, economically as well as loyally concerned for it?" Carlyle answered his own question rather dubiously. No man could answer it confidently whose detestation of democracy was as cordial as his. But to some of us it seems that the very terms in which his question is proposed contain the answer. If "in essential fact and justice" every industrial enterprise "ever is a joint enterprise" then it is certain in due season, to become so. The essential fact and justice are going to get themselves recognized and established here in the world by and by. And the business of every Christian is to discern the essential fact and justice, to make his own conduct conform to it, and strive to get it recognized and established here in the world as speedily as may be.

If we can only get these essential principles of Christianity rooted in the convictions of all classes, we may safely leave them to work out their own results. But it may be helpful to deduce a few inferential maxims of practical application. Let us first address ourselves to employers:—

(1.) It must not be forgotten that the large system of industry involves the *association of men* as capitalists and laborers—*social organization*, in fact; and that all forms of social organization call for a large infusion of the altruistic element. Society cannot be built upon the basis of commercial contract. You who gather men together for these great industries have constant need to remember these words of Carlyle:—"Love of men cannot be bought by cash payment; and without love men cannot endure to be together." Somehow you must manage to supply that cement to the industrial society which you have organized.

(2.) The old maxim, *noblesse oblige*, is binding upon the captains of industry. Because they have the superior intelligence and the natural gifts of leadership they must take the initiative in all plans for the re-organization of industry. Hear Carlyle again:—"The main substance of this immense problem of Organizing Labour, and first of all of managing the working classes will, it is very clear, have to be solved by those who stand practically in the middle of it; by those who themselves work and preside over work."

(3.) In the working out of these plans it will be necessary to use great patience, to take your workmen into your confidence, and to explain very fully the nature of the propositions you are making to them, and the conditions upon which success in your joint undertaking is possible. Read the story of Jean Godin and his Familistere at Guise, and learn how this great-hearted

employer met his workmen night after night for weeks, laying before them his plans for their welfare, discussing all the details, answering their questions, allaying their suspicions, and finally winning their consent to become partners with him in the great industry of which they will soon be the sole proprietors. These industrial partnerships have sometimes failed,—not often, however ; for the history of this form of industrial organization is a record of brilliant successes ; but when they have failed the cause has sometimes been the utter failure of the employers to come to a good understanding with their workmen. The whole business has been managed at arm's length ; the concession was rather surlily offered at the beginning, and rather suspiciously accepted ; there was fear on both sides of bad faith and over-reaching. No partnership will thrive in such an atmosphere. But those who approach the problem in the spirit and temper of Jean Godin, will generally find that the solution is not difficult.

(4.) The greatest opportunities of this generation—the opportunities of Christian leadership, of Christian statesmanship—are offered to the employers of labor. They are called to moralize the industrial realm whose ruling law has hitherto been pagan. They are called to lead in that peaceful reconstruction of our industries, by which labor and capital shall be identified in interest and feeling, and peace shall be established among men. I believe that many of them have heard the call and are rising to their opportunity. Knightlier work can no man do than some of our captains of industry are doing to-day. May God fill them with wisdom and courage and patience and love.

A few words now to the workingmen :—

(1.) You must not suppose that by any arrangements you can make, industrial, economical, or political, you can circumvent the eternal laws. Men are not all alike. They differ vastly in endowment and in attainment. The services that some men render to society are far greater than those rendered by others. Their reward ought to be and will be proportionately greater. It is a great service that any man renders to society who organizes and successfully manages a great industry. It is a great service to the men employed ; probably not one in five of them, working as his own master, could secure as large a reward for his labor as he receives under the direction of this master. It is a great service to the community at large to have the aggregate product enlarged and cheapened. “The function of the man of business,” says one of the later economists, “is essentially that of co-ordinating the factors and processes of the

economic world,—labor, capital, invention and superintendence in the factory, supply and demand in the market.

Throughout organic nature, and no less in human society, the co-ordinating function is useful and costly compared with the mere expenditure of energy in direct and simple ways.”* It is useful and it is costly. Great services deserve great rewards. That is one of the eternal laws. You must make provision for it in all your calculations. Any socialistic scheme that ignores it will come to grief. Co-operation is industrial democracy, but democracy is not communism ; it implies leadership ; it argues that when factitious distinctions are swept away the natural leaders will come to the front. Shake apples in a basket and the biggest ones will rise to the top. That is the law of nature, and it will get itself enforced. “All flesh is not the same flesh,” and all brains are not of the same size. And brains will tell. In all your thoughts about the new régime of industry keep this in mind.

(2.) You must not imagine that any arrangement can ever be effected that will cancel the natural penalties of ignorance and indolence and improvidence. A very large share of the misfortunes of the working classes arise from these sources. I know, for I have been working with them and for them for thirty years. And I know, also, that one of the serious impediments in the way of employers of good will, who would be glad to help their workingmen forward, is the misgiving that an increase of their income would often be no addition to their welfare. Whatever the form of the industrial organization, it will always be true that for many workingmen reform must begin at home, in improved habits of industry and thrift and sobriety.

(3.) “Co-operation,” it has been truly said, “awaits the advent of the co-operative man.” He is coming, but you can hasten his coming by cultivating a spirit of candor, moderation, and sweet reasonableness. “A man that hath friends must show himself friendly.” Workingmen who would like to enter into partnership with their employer would do well to let him see that their temper is such as to promise pleasant and profitable relations.

And now a final word that applies with equal force to employers and employed. Whether your place is in the counting-room or at the lathe you are bound to consider, not your individual interest alone, nor merely that of the Corporation whose agent you are, nor that of the trades union to which you belong, but

* “The Modern Distributive Process,” p. 68.

also and always the interest of the whole community. "No man liveth to himself." How much truer that is to-day than when it was written? "Modern production is not an individualistic process, it is the act of society as a whole," says a recent writer. We are all bound together in interest and welfare: whether we will or no, the law of our civilization is, "Each for all and all for each." Every industrial war injures the whole commonwealth. We must learn to think of these minute and far-reaching effects of our conduct. It will not do for us, men and brethren, to get into the habit of saying, "This business is mine, and I propose to manage it to suit myself;" or to get into the habit of thinking that the little group of workers to which we belong are the only ones whose welfare is to be considered. We are members one of another, and each must think and act for the interest of all. That is the Christian way of thinking and acting, and when we all learn that way we shall have reached the end of our centuries of strife, and have come to the beginning of the thousand years of peace.

ADDRESS.

HON. SENATOR MACDONALD, TORONTO.

To bring into harmony the two forces of capital and labor so often in antagonism; to adjust them so that they become forces for good—forces by which the comfort and happiness, the peace and welfare of the race may be secured—is an object worthy the attention of the noblest minds, the achievement of which would entitle the worker to rank among the greatest of the world's benefactors.

Capital, whether acquired by accident or skill, by labor or inheritance, by strictly honest or questionable means, invests the possessor with power to employ labor; and makes it possible for him to fill the homes of his fellow-men with sunshine and gladness. There is much that wealth can do: it can enable a man to build a fine house, to live in costly style, to travel in distant lands, to indulge in expensive tastes, and to be—if that be deemed advisable—the envy of his fellows.

But there is much, happily, that it cannot do. It cannot render a man independent of the men or the women who have nothing but their labor to offer. For the rightful and profitable employment of his capital he needs and must have the service

of the laborer. Is he a manufacturer? He must have labor, and he must, if his operations are extensive, have labor on a very large scale.

True, he may through the skill of the inventor in the wonderfully perfect machinery of our day, succeed in doing away with much of manual labor which might otherwise be needed. A manufacturer, for example, in speaking of his mill, said to me that the machinery in it wrought as though it were invested with intelligence. He stated that upon a receiver being filled with wool and the machine being set in motion, a number of steel arms were at once set to work to put into separate bins the various qualities found in the wool, from the very finest to the very coarsest; that each arm, or hand more properly, was so finely adjusted that it could take up no quality but the one for which it was specially adapted, and that it could not by any possibility put it into any bin but the one intended to receive it; that it could not make a mistake; that it wrought with absolute certainty, and, unlike many other hands, never got drunk and did not strike. But even when such perfection is reached, much will remain which no hand of steel can do, and no hand behind which there is not a brain and a will.

This is in keeping with that law of compensation which marks God's dispensation everywhere; and the man who, although he may have but little silver or gold, but who nevertheless has a sound mind in a sound body, and who has his labor to offer, is in the first place a man whose sources of happiness, to him at least, may be as many as are the sources of happiness which are possessed by the wealthy man. But certain it is that he, the humble man, in his labor possesses that which his wealthy neighbor cannot do without, and to that extent at least is dependent upon him.

I met somewhere recently with this sentiment in reference to the distribution of wealth. The writer said, "Do not divide the wealth of the world evenly, but give by some process to every family the comfort which is represented by, from \$800 to a \$1,000 per annum in our Canadian cities. Let this distribution prevail the world over and the masses will be Christian in a year." There is no doubt the writer was quite sincere in giving utterance to these thoughts, but I am equally clear that they are contrary to all well-understood principles which govern thoughtful and kind-hearted employers of labor; that they are contrary to the express declaration of God's Word, which says, if any would not work neither should he eat—2. Thes. iii., 10—and that if carried out in the light in which the writer presents them would

be fraught with incalculable evil. If he means that the average is to be extended to families without reference to ability, skill or industry, then no words of mine are needed to point out how unwise such an arrangement would be. If he means that the most generous treatment of employees would be the best for the employer and employed, I am one with him, and believe that such a mode of treatment would be better far than all the cheap counsel, than all the specious words which one could offer ; but if this be his meaning, his language is unfortunate, for nothing could be more unfair than by some such arrangement, in order to secure a system of average, that the indolent and industrious, the sober and intemperate, the skilled and the ignorant, should be placed on the same level. It is to the Word of God that we must come to learn the right relationship between master and servant, that we may learn rightly the duties which pertain to each in connection with that relationship. It is from the Word of God alone that we can learn what the safeguards are against wrongdoing, and what the means of securing a spirit of confidence in each other—the true antidote to that spirit which finds its development in dissatisfaction and in strikes. Throughout the Word of God consideration for the servant is enjoined upon the master, as fidelity to the master is enjoined upon the servant. “The wages of him that is hired shall not abide with thee all night until the morning.”—Lev. xix., 13. “Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren or of thy strangers that are in thy land within thy gates.—At his day thou shalt give him his hire, for he is poor and setteth his heart upon it, lest he cry against thee unto the Lord and it be sin unto thee.”—Deut. xxiv., 14-15. “And I will come near you to judgment, and I will be a swift witness against the sorcerers and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his right, and that fear not me, saith the Lord of Hosts.”—Mal. iii., 5. And in James v., 4 :—“Behold the hire of the laborers who have reaped down your fields which is of you kept back by fraud crieth, and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth.”

Whole volumes might be written as to the relations between master and servant, and as to the duties which the one owes the other. And yet they are all summed up in two short verses, “Servants obey in all things your masters according to the flesh, not with eye service as men-pleasers, but in singleness of heart, fearing God,”—Col. iii., 22-23. “Masters give unto your servants

that which is just and equal, knowing that ye have a Master in Heaven,"—Col. iv., 1. No one can fully estimate what the effect would be upon society, provided the Word of God were taken as the standard by which all the relations between master and servant were acted upon. Let us see what we should have on the part of the servant :—

(1.) Obedience in all things. Where there is no obedience there is insubordination, and where there is insubordination there can only be confusion and loss instead of order and profit.

(2.) We should have fidelity—fidelity, too, in its best form, divested of eye-service, rendered not from a selfish standpoint, but rendered from a sense of duty.

(3.) We should have men influenced by the fear of God, exhibiting in all they did singleness of heart without dissimulation. Every word could be relied upon, every piece of work could be guaranteed, everything would be done in its time and in its place, contracts could be undertaken with confidence, and when completed would not be disappointing to contractor or customer.

The man would become a necessity to his master, the maid to her mistress ; certain work and certain wages, based upon the qualities of obedience, fidelity and the fear of God, manifesting itself in singleness of heart and bringing forth the fruits of confidence and respect. From such men, it may safely be affirmed, do none of those obstructive tactics which derange and destroy business proceed. Such servants will always do their work honestly, and such servants will always be able to obtain employment steady and remunerative. Agitators are not men whose labor is rendered from the standpoint of God's Word. I have said that it would be impossible to estimate the effect upon society, if all servants were to act as they are enjoined to do in the Word of God. No one can take the position, that his indifference cannot affect the well-working of the establishment in which he is engaged, simply because his position is an obscure one. The breaking of one cog in a wheel will endanger not only the wheel itself, but the well-working of the entire machinery ; and the lack of fidelity in a very obscure employee may be fraught with danger which it is impossible to over-estimate. To some it may seem but a small matter for a railroad point to be neglected, to disregard an insignificant leak in a vessel because it appears insignificant, to loiter when one is hastily despatched for a surgeon, but who can estimate what the consequences of neglect might be in any one of these cases, or in any one of the thousands of cases occurring every day, involving ruin and

misery and suffering, all as the result of the disregard of the admonitions of God's Word as to the spirit in which service is to be rendered. From these causes we have disasters on railroads, ships going down at sea, accidents in mines, all involving frightful loss of life and property, while we have derangement and loss in business and confusion and trouble in the household.

What would we have on the part of the master? First, an intelligent conception of his duty. The observance of a rule laid down for his dealing with his servant interpreted not from a selfish standpoint, but with strict reference to that Word which is righteousness and truth, the standard of duty being that he should give to his servant that which is just and equal. He is to do this knowing that he also has a Master in Heaven. If the obligation rests upon the servant to render faithful service, not one whit less does the obligation to render a remuneration to the servant that would be just and equal rest upon the master. The sense in which the word equal is used is not the sense in which it is synonymous with just. It means, I take it, that there is to be a consistency between the remuneration paid and the work performed. It means that advantage is not to be taken of the servant's circumstances, condition or ignorance. That a man, for example, who is in a position of confidence, who is a necessity to the concern, is to be paid in keeping with the responsibility of his duties and not as one unfitted to do his work. That, be it remembered, is the teaching of the Gospel; that is what it enjoins on the employer towards the employee.

Then as to trade. The Word of God sets before all so engaged a standard, which, if observed, would revolutionize the business operations of the whole world. Hear it :—"Ye shall do no unrighteousness in judgment, in meteyard, in weight or in measure. Just balances, just weights, a just ephah and a just hin shall ye have. I am the Lord your God, which brought you out of the land of Egypt."—Lev. xix., 35-36. "Give and it shall be given unto you. Good measure, pressed down and shaken together, and running over, shall men give into your bosom, for with the same measure that ye mete withal it shall be measured to you again."—Luke vi., 38. When therefore the employer has paid his servant that which is just and equal, he is not by any means done with him; he has not by any means done all towards him that it is his duty to do; he must see to it that that servant is not asked to do anything that will wound his conscience; that he is not asked to do unrighteousness in judgment, in meteyard, in weight or in measure; that he is not asked to diminish the weight or to curtail the length of goods;

that he is not asked to adulterate the quality of the goods ; that he is not asked to label goods as being what they are not ; that he is not asked to take an order for a standard article and substitute an inferior one ; in one word, he is in duty bound to set before his servant as that which is to guide him that golden rule which enjoins that "Whatsoever ye would that men should do to you do ye even so to them, for this is the law and the prophets."—Matt. vii., 12. He is to see to it that the atmosphere in which he asks his servant to labor is untainted by profanity. He is to see that within the walls or within the limits of his sphere of labor neither drunkenness nor any species of immorality is tolerated. He is to see to it that his servant enjoys the peace and the rest of the Sabbath day, and that no consideration should lead him—the master—to call for labor on the Sabbath day for any cause other than that which can be justified upon the ground of either mercy or necessity. "In all things showing himself a pattern of good works."—Titus ii., 7. His first duty is to render unto him that which is just and equal, and until that is done everything in the way of good advice, patronizing talk, the giving of tracts, books, the establishment of coffee-rooms or reading-rooms or benefit societies, even the making of visits to the dwellings of employees, having reference to their comfort, is out of place, is instantly understood by those most interested and is estimated at its full value. No class of persons is more observant, or can more readily understand what is implied by having rendered unto them that which is just and equal, or will more readily show their appreciation of that which comes up to this high standard, or will as speedily comprehend all that falls short of it. What kind of service can a man expect from the servant whom he allows to work in an atmosphere of profanity?—in an atmosphere where God's name is dishonored, where lying and cheating are winked at, where drunkenness and immorality are developed ? What kind of service can he expect when the servant is instructed to brand goods with labels which in themselves are glaring untruths, and where things are sold for what they are not ? What kind of service should he expect but that he should have meted out to him by his servant the same kind of duplicity which he metes out to others ?

I have been speaking of employees in manufacturing concerns, in commercial houses. But do these remarks not apply with equal force to every calling in life where relations exist between employer and employed ? Do they not apply to that class of falsehood which fashion has not only exempted from the ordinary class of lies, but positively classed among the virtues, which per-

mits my lady to say to her caller when it suits her, that she is not at home, which message the truthful young girl, fresh from some Godly home, where she has been taught to love God's Word, is asked to deliver, and who is simple enough to believe that that which would be a lie in her humble home cannot be aught else in a city mansion? Asked to do this too by a mistress who presents herself at the Lord's table.

I know I shall be met by the statement that this is a society phrase, and that in society it is perfectly understood. Perfectly, no doubt, but by whom? By that young girl who hearing it for the first time, wonders whether or not she can believe her ears; but hearing it too often, begins herself to practise the duplicity which she abhors. Would it not be better a thousand times to tell the truth? If one were ill, to say so? If one were engaged, to say so? If one found it necessary to express regret that they could not see their visitor, to say so? And to do all this in the most courteous and most considerate way, rather than to wound one's conscience, rather than to be the instrument of doing aught which would have the tendency of leading one, for the time being thrown upon their protection, upon a downward course.

Think of it, you who have homes and who have servants who look to your conduct and who imitate your example. Is such a custom, foolish and harmful as it is, when all is said that can be said in its favor, calculated to strengthen such young girls when called upon to meet those temptations which they assuredly will have to encounter, or calculated to fit them for rendering unto you that obedient and faithful service for which you engaged them, and which you look to them to render? Let me say, by way of summarizing, that the Word of God is the only safe text-book in which the relations of employer and employed are clearly defined—the only text-book which can be safely followed. Enjoining upon the servant obedient and faithful service, divested of all eye service, and rendered in the fear of God. Upon the master the giving that which is just and equal for services rendered, remembering that he also has a Master in Heaven. Cases there doubtless will be where employers find places more to help some needy one than to fill any want which exists in their own concern, and, where judged by those ignorant of the facts, the remuneration given might not appear to be up to the standard enjoined. It is the spirit of the command which is conscientiously and constantly to be kept in mind, and where this is the honest purpose of every employer, I venture to say he will not fail in fulfilling the letter.

Sir Christopher Wren was not only able to set the workmen

employed in the building of St. Paul's Cathedral, a good example in his reverence for God's name and God's day and God's house, but he caused notices to be posted in various parts of the building "that any workman taking God's name in vain would be dismissed from the works." Let us thank God that there are to-day many like him, that there are thousands who carry on their business on the principles which are laid down to govern them in the New Testament; that there are thousands of Christian families, in which the domestic who is happy enough to obtain employment, learns nothing but good. May we not hope that the numbers of both may greatly increase, and that the day may speedily come when in every place of business and in every home the Word of God shall be taken as the only standard by which the relations of the employer and the employed shall be determined; when its beneficent teaching will not only be perfectly understood but conscientiously acted upon; when a sense of fairness and righteousness will leaven the masses, based upon an intelligent conception that the wages meted out to the laborer are just and equal—meted out by masters who remember that they also have a Master in Heaven, and that between master and servant there shall be the manifestation of that spirit springing from a consciousness of right-doing which will beget for each other respect and confidence, which will lead each to have juster views of his duty to his brother, which will give the true solution of the difficulties which surround the problem of capital and labor, and which will bring to thousands of homes in our land, in every land, contentment and happiness.

ADDRESS.

MR. GEORGE HAGUE, MONTREAL.

I am glad, Mr. Chairman, that although the topic is Labor and Capital, the paper read has had reference to Employers and Employed. The question of Labor and Capital has an economic side, and in that respect is unsuitable for discussion here. We might as well discuss the tariff. Labor and Capital, moreover, are metaphysical terms, and susceptible of a variety of meanings.

Nothing has given rise to more misconception than the use of abstract terms in discussing practical questions. Even in the terms "laborers" and "capitalists" there is a want of clearness.

Many laborers are small capitalists, and many capitalists work with their hands,—the whole of our farmers, for instance. But in the words “employers” and “employed” we have definite terms.

Brought up in a manufacturing district of the north of England, and living for thirty years in association with both manufacturers and workmen, I have had practical opportunities of considering the question. All my studies there, with the experience of thirty years on this side the Atlantic, have convinced me of the wisdom of the methods of Christianity on the subject, and the unwisdom of all systems in relation to the question, which ignore Christianity.

In using the word “Christianity,” I speak of it as revealed in those inspired writings which Christians of all communions regard as authoritative.

I do not care to have the question judged by Christianity as developed in systems, still less by its development in individuals called Christians by complaisance. This is not a fair method. “To the law and to the testimony.” I would allow the same liberty to those who would uphold opposing systems. They shall appeal to the writings of their founders. So will I.

Nothing is more remarkable in the genesis of Christianity than this, that while it aims at setting up a system of perfect righteousness on the earth, in which all wrongs would be redressed, the people being “*all righteous*,” the land being “*a land of uprightness*,” it says not one word about the re-organization of society or of governments. While denouncing vehemently certain wrongs, neither the Founder of Christianity nor His Apostles ever denounce tyrannical systems of government, or oppressive organizations in society. That such existed is well known ; but Christ and His Apostles with regard to them were silent.

I cannot enlarge upon this great negation, but simply call attention to it as fundamental.

What, then, were the means by which Christianity sought to effect its object of reforming the world? I answer, it relied wholly upon reforming the CHARACTER of each individual in it. To every man, rich or poor, king or subject, employer or employed, it begins at the foundation by saying,—“Repent, turn, be born again.”

And it supplied a power for the accomplishment of this revolution. It aimed at the individual, and at all else through the individual. If other systems say—re-organize society, re-constitute government ; Christianity says—re-organize and re-constitute the character of every man, woman and child in it. For Christianity takes equal note of the woman and the child, that it does of the man.

Other systems aim at the re-organization of society without any definite aim at the character of individuals.

Christianity reforms society by re-organizing the character of the units that compose it.

Which is philosophical and likely to succeed, and which is unphilosophical and likely to fail, let every rational man judge.

In saying what I do, you will at once gather that I hold godliness to be profitable for this life as well as for the life to come. For the development spoken of is in this life. Righteousness between man and man finds its sphere in this world. It argues gross ignorance to say that Christianity ignores this life.

New Testament principles in the soul of man are intended to do certain things:—To elevate him physically by sobriety and chastity ; socially, by teaching every man to love his neighbor, and by inculcating the sacredness of the family. They are intended to give him a healthy body, a thoughtful mind, a peaceful home ; to make him an honest servant, a considerate employer, a judicious user of this world's goods if he gets them, and a patient bearer of the contrary if he does not.

And what Christianity intends to do, it actually does with all who yield to its influence. Notwithstanding certain nonsensical diatribes of men, some of them accomplished scholars, but profoundly ignorant on this subject, Christianity *does* this, as you very well know.

In the writings of those who reject Christianity, in dilating on this subject there is a striking absence of the citation of facts. There is a plentiful assertion and exposition of supposed principles, but a want of that marshalling of facts which is a conspicuous feature in all scientific deduction.

When men bring forward results in natural science, they have previously accumulated facts, the results of observation and experience.

In the little I say on this subject, I will follow the same method.

My father, who worked at his trade in youth, like nearly all other tradesmen in England at that time, afterwards settled in business for himself, and became an employer of other men. When I was old enough, I kept his accounts, and in doing so, spent many hours in the shops where his men were working, paid them their wages, and became intimately acquainted with them and their ways.

(1.) Amongst these men was one who was a good workman, and much more. He was sober, industrious, and thoroughly to be relied upon. He was always in his place in the shop, and I may add always in his place in church on Sunday. Wages were not high. Times were hard. Yet this man managed year by year to

save money. After a time he commenced business for himself. When my father retired from business, this man bought out his stock and goodwill, and paid cash for the whole of it ; entering on the premises which we left.

Nearly twenty years afterwards, revisiting England for the first time, I found him in the same town, with a much enlarged business and far better premises, a wealthy and prosperous man. What made him what he was? *Character.*

(2.) In the same shop at the same time, was another man. A cleverer workman than the other ; the cleverest workman my father ever had. His handicraft was beautiful to see ; but character in this instance was wanting. He could, when he would, earn higher wages than the other. But he was unsteady, unreliable, and fond of drink. He spent fully fifty per cent. of his wages in luxuries :—drink and tobacco. Of course he saved nothing, and in time he had to leave the shop. He led a wandering life, and was well known over a wide district, as the cleverest, but most unsteady man in the trade.

(3.) During the same visit to my native town, a person whom I had known twenty years before as a workman accosted me. Enquiring of his condition, he took me to a large manufactory and told me that he was the head of it. In the office of this establishment I met another who had been a workman in the same shop with the other. These two men were now the sole owners of this great factory. What was it that had made them what they were? *Character.*

(4.) Driving with a relative to the outskirts of the town, we passed a fine old villa well known to me in former days. Enquiring who lived there now, I was told Jack ——— “ You remember him, a foreman in ——— shop? “ Yes.” This quondam foreman was now the owner of a large establishment, and his home was the villa aforesaid.

These things took place in England more than thirty years ago. None of these men earned such high wages as men do on this side the Atlantic. And while working men they had no votes. But they were reading men, thinking men, church-going men, men of *character* ; and that made them what they became. And these instances are typical.

(5.) Just before I left England, it was my lot in the position I then filled, to have a visit from the Premier of Nova Scotia. I introduced him to the Mayor of the town, one of our most prosperous manufacturers. He took us over his works. On passing a certain bench where a workman was busy, he stopped, and said, “ That was where I used to work in former days.” What had made

him what he was? All could be summed up in one word, *Character*.

All the working men of character in that district did not rise to be employers. That would be an absurdity. I give the above as instances of what was possible to *some*.

(6.) The same district was the centre of an organization for controlling wages, which was carried out more rigidly and ruthlessly than was known in any other part of England. The result, after years of conflict, and enormous expenditure of money on the part of artisans, was that such modes of improving the working-man's condition were found to cost more than they were worth.

Statistics have proved that up to a certain time, in England at least, all measures of coercion had the same result. *They cost more than they were worth*. I cannot speak of this side of the Atlantic positively; but my impression is that the same result will be reached here when it has been tried long enough.

In the district just spoken of there were thousands of men, skilful in handicraft, strong and hardy in constitution, but lacking in moral fibre, and wholly destitute of religion; never darkening the door of a church, practical infidels, who made no progress in life, living in miserable homes, saving no money, and ending their days as poor as they began.—Why? They were lacking in the character that Christianity would have given them. They regularly spent in luxuries—drink, tobacco, etc., (I emphasize that etc.)—some of them twenty per cent., some of them forty, and some of them fifty per cent. of their earnings. Not only so, but many workmen of this class rarely if ever laboured more than four or five days in the week. Monday came to be called a Saint day. They attended by thousands all the races and sporting events of the district; cricket matches, pigeon shooting matches, and all other sorts of matches, and they spent not only time but money. Only a few of these men were absolute drunkards, but they all had the habit of very free spending.

These men could declaim by the hour upon their political grievances. Many of them were deeply imbued with socialistic ideas; and instead of blaming themselves and seeking to reform their own character, they blamed the organization of society for the low condition in which they lived at home.

I was at that time a bank clerk. If any man of my class had thought of such a thing as spending 25 to 40 per cent of his income in drink and tobacco, he would have been accounted mad. And if he had kept *Saint Monday* even once, he would have been in danger of dismissal.

Now for the contrary feature. In that same town there were—I speak of what I know—thousands of working men, God-

fearing, church attending, industrious, sober. The homes of these men were places of comfort and respectability, where cleanliness and order prevailed, where children were well brought up, and a comfortable fireside and a neat bookshelf greeted them on their return from work. *They would not live anywhere else.* Many of these men were members of churches which gave them an equal part with their employers in managing the affairs of the congregations they joined. I have mingled for years with this class, and have seen how respectable and respected such men were. Respected by all who knew them, their employers included, although socially they were wage earning mechanics.

Eschewing the baneful luxuries of drink and tobacco, these men had the real luxuries of good homes, a balance in the savings bank, a place in the church, and a good prospect for old age.

The secretary of a Village Preachers' Society, of the town, was a working man, and pretty dirty employment he had. But on Sunday he appeared as the senior Deacon of the church; and when I left England, he signed my papers of transmission in the absence of the pastor.

Some may sneer at all this and cry 'gabble.' But it is not gabble. I speak the things of truth and soberness. These are not things I have read about in books, written by men who have had no practical knowledge. I speak of what I know. I testify to what I have seen. This is Christianity as I have seen it in its outworking in the community in which I spent all the early years of my life.

And the want of Christianity, the ignoring of Christianity, the non-attendance upon the church (the centre of the influence of Christianity), and the consequent absorption of the mind by the world, the flesh, and the devil—I have seen that too, in its practical influence upon working men. All which, with the added experience of many years here, have convinced me that organized schemes for the betterment of the working man, based upon the rejection or ignoring of Christianity, are a mockery, a delusion, and a snare. They all fail when put to the test of experiment. They won't work.

It may be possible for certain forms of organization, not necessarily antagonistic to Christianity, to increase the income of the artisan. I do not argue this question, I simply say it is possible. But those who promote them, sometimes ignore conditions of life which are as fixed as the laws of nature.

(1.) Take Co-operative enterprises. The success of these depends, not on the industry of the workman, but upon the suc-

cessful management of the business head. The history of co-operative enterprises shows that they partake the risks of other commercial enterprises. Some of them succeed, some of them fail, some of them bring profit; others of them loss.

Taking all such enterprises together, well managed and ill managed, the final average net result will be found to be that the working men of character, as a whole, would have done just as well without them as with them.

(2.) *Profit-sharing* has been spoken of, and is a favorite idea in these times. But profit sharing, if in legal form, that is, profit to which workmen would have a legal right, carries with it *loss-sharing*, and *responsibility to creditors*. What that means, many people in this very city can tell. Establishments which paid every dollar of their wages to workmen, and very properly so, were carried on with an ultimate loss of tens of thousands of dollars to their owners or creditors. If the workmen had had to bear their share of that loss, it would have landed them in an extremity of debt and poverty.

(3.) Another favorite thought is, that a workman should have a greater share in the *results* of his work. He is misled by delusive, metaphysical formulæ in demanding this. But it is well for a workman that he is not remunerated on this principle. For the results of a workman's labor are often worth far less than he gets for it.

I could give instances of this from my own experience. Every year, workmen in Canada are paid large sums of money for things which are worth less than they cost. Of course, some things are worth more than they cost; else all business would come to a stand. But the effect of a system under which a workman should be paid according to what his work realizes would be: First.—He would never know what he was earning till its results were known. This would take sometimes months, sometimes even years. Meantime, how could he live? Second.—While some workmen were receiving large wages, owing to their employer striking a lucky line of goods, others, equally industrious and deserving, would be receiving next to nothing for long periods together.

In the matter of great public works alone, if workmen had been paid according to the value of their work, they would have received at least twenty million dollars less in Canada than they have. And if we extend the area over the United States, they would have received a thousand million less at least.

These are practical points.

This, however, does not militate one jot against the profit-sharing which a considerate employer will inaugurate at the end

of a successful year, by distributing considerate gifts amongst his employees. Christianity will lead him to do this. Nor does it militate against laudable enterprises for building houses and cottages for their employees by owners of factories. All these are strictly on the line of Christian effort, even if not done directly in Christ's name.

What I speak of as impracticable is a legalized system by which the workmen will, as a right, be partners in gains and losses, unless indeed they invest their savings in the shares of the manufactory in which they work. That form of profit-sharing is always open to them, and nothing can be more legitimate.

The truth is, the laws of life are as inexorable as the laws of nature. And the laws of nature are very cruel at times. Gravitation kills hundreds of people every year. So do the laws of solids and fluids. It is vain to kick against either ; and it is vain to contend against the laws of life. It is, in some respects, a hard world we live in, but Christianity teaches us how to live so as to make the best of it, each man in his own sphere.

It is possible that organizations may raise the wages of the working man, though I doubt it, as a net result after expenses are paid. But I am very certain Christianity will better his condition by introducing habits of self-denial, patient industry, and economy. And Christianity along with all this, will make a MAN of every man, for it will teach him that in doing his daily task, he is serving a higher than any earthly master, and that he must do his task in obedience to Him. No matter how hard his task, this principle elevates and glorifies it.

This is no fancy sketch. There are numbers of working men who labor in the spirit of the lines :—

“Forth in Thy name, O Lord, I go,
My daily business to pursue,

• • • • •

The task thy wisdom has assigned,
O may I cheerfully fulfil,

• • • • •

Thee may I set at my right hand,
Whose eyes my inmost substance see,
And labor on at thy command,
And offer all my works to thee.

These lines were written largely with reference to working men, by one who knew them well.

And Christianity as it affects the working man, affects the employer also. It insists upon his being a considerate man, reminding him that he has a Master too, to whom he is account-

able, that he is bound to treat those under him with justice and equity. This is the true elevation and glorification of labor. Even equality is not obscurely hinted at. For Christianity teaches that in the sight of God all men are equal. There is no respect of persons with Him. The master is commanded to render unto his servants that which is just and *equal*. This one verse alone, if allowed fairly to operate, would tear up by the roots any system of oppression in the world. It has done it ; and will do it again.

Under such influences as these, a workman will not shirk his duty, will not be an "eye servant" or "man pleaser," idling the moment the foreman's eye is off him. He will do his work heartily, and strive to be a good workman, and do good honest work for Christ's sake. A very satisfactory state of things in any establishment. Give a master men like that, and depend upon it, things will go smoothly. A master under this system will not be greedy of gain at his workmen or workwomen's expense. He will recognize that his men have rights as well as he ; that his men are God's workmen as well as his. And under such a system there will be no need for strikes, for coercion, for force, nor for the expenditure of money in such objects.

There will be no need for co-operation except for the relief of sickness, distress, widowhood, and to meet cases of accident, and death. And if disputes arise, both masters and men, will be considerate towards each other. Meeting each other in a Christian spirit they will soon settle details, and come to an understanding of what is just and equitable for both parties at the time and in the circumstances.

" Happy the people who are in such a case,
Happy the community whose God is the Lord."

And well assured am I, going back again to the foundation of the business, that Christian teachers who labor strictly along the lines of Christianity, eschewing all others, and aim at building up a Christian character in individual souls, be they high or low, are doing more for the true elevation of working men, than all the organizations out of the Church of Christ that have ever existed.

But sometimes the church hardly does justice to Christianity. Christianity, I mean, in its bearing and outlook on all sorts and conditions of men. We do not often, I imagine, hear sermons on the duties of employers and employed, though there are most pertinent texts to preach from.

The Apostle lays upon Timothy a very solemn and serious charge to rich men. That charge is not often brought forward

in these times, though it is just as applicable to rich capitalists and manufacturers of the nineteenth century as to the rich men of the first. Let us do our religion full justice, and the masses will have no reason to say we care nothing for them. On the contrary, I believe the masses will come to see that in Christianity alone is to be found the cure for the ills of the present life, as well as hope for the life to come. And then will they return to the church, from which at present such numbers are estranged.

The Session closed with the singing of the Doxology and the Benediction.

TUESDAY, 23rd OCTOBER, 1888.

EVENING SESSION.

The VENERABLE ARCHDEACON EVANS, M.A., Montreal, occupied the chair.

Hymn, "Onward Christian Soldiers" was sung, after which REV. JOHN LATHERN, D.D., of Halifax, N.S., offered up prayer.

TOPIC : NATIONAL PERILS.

CHAIRMAN'S ADDRESS.

VEN. ARCHDEACON EVANS, M.A., MONTREAL.

My Christian Brethren.—I very fully appreciate the high honor which has been put upon me by the brethren of the Montreal branch of the Evangelical Alliance, in asking me to preside at this noble and all-important meeting to-night. I conceive, however, that the great requisites for an efficient chairman are that he should look as wise and say as little as possible. On this line do I purpose to endeavor to fill my position as chairman this evening. Weighty and important subjects are before us this evening, and glancing at names, we are thankful to say they rest in strong and sufficient hands, and we believe at the outset that they will be dealt with in a masterly and all-efficient manner. Let me say by way of preface, we are dealing as Christian men and ministers with national, and, what I may call, patriotic subjects, and we may lay it down as a scriptural principle, that where true religion as it is in Christ runs in the soul, then, by implication we may expect to find the best and most loyal citizens in the highest and best of senses. God has inseparably joined himself with the spirit of true patriotism and national loyalty.—"Fear God and honor the King." In this spirit I trust we shall approach the considerations of this evening. We are, for the time being, as it were, in the position of patriots and statesmen, in the truest and most loyal sense. We are going to deal with the enemies of our country,—two of them, —Sabbath Desecration and Intemperance—and you will readily

agree, the strongest chains the enemy of souls has forged for the enslavement and destruction of humanity. Our prayer is, that, guided by the Holy Spirit, there may be brought to bear upon these all-important subjects to-night, the truth of God, the truth as it is in Christ Jesus. We pray that in the meek and lowly spirit of the crucified Redeemer, thoughts and ideas may come before us so that every Christian man and every Christian woman in this assembly may go away quickened and stimulated, and resolve by the help of God, and in the spirit of consecration, which well becomes the disciple of the Lord Jesus Christ and Him crucified, that they will fight against the enemies of fatherland, so that our land may become a Christian land, and our people a people of God. The Rev. John Hall, of New York, who is to deal with one of those subjects, needs no introduction to a Canadian audience.

SABBATH DESECRATION.

REV. JOHN HALL, D.D., NEW YORK.

Brethren.—I do not intend to speak to-night in any oratorical fulness. I wish to speak in a conversational way, suggesting thoughts rather than illustrating them, and I have no doubt that the gentlemen who have the management of the press in charge, will be able to give the rhetorical finish. There are a few cautionary statements I would make at the beginning. I would not have it supposed that the Sabbath has a lower place in the view of Christendom than it used to have. Those who talk to you about the old English and Scotch Sabbaths, and those who remember descriptions of them may be easily tempted into that view. In point of fact, there is a larger proportion of our race keeping the Sabbath than at any former time, but we have real difficulties, and we have to be put on our guard against them. Some years ago, I was in a small country town not very far from Birmingham, in England. An intelligent old inhabitant of the town took me to what was the market place, and described to me what some of the living residents remembered, when the people of the town and neighborhood used to gather in the market-place on Sunday afternoon and witness the bull fights. We have not yet gone so far back as that, thank God, and I do not think we should be discouraged. The other cautionary statement:—there is a tendency in our time to divide, a tendency to offer and adopt an elective

system of virtue and vice. Vice is divided among persons and societies, and they take their particular vices and dwell upon them. I dare say it is good that there should be a division of labor, but I hope we shall not fall into that practice. Make the tree good and the fruit will be good. We should live soberly, righteously, and godly in all things. Let it not be said of any of us—"He has no religion in particular, but he is down upon the drink." "He has not any religion particularly, but he is a great Sabbatarian." We have to take virtue as a whole, and stand up for it and promote it, and vice as a whole, and fight against it upon God's plan. Now, as to the Sabbath itself:—

If anything is to be carried in a great community it must have a lodgment in the understanding of the people that make up the community, and what I aim at doing to-night is to recall to those who are gathered together here the grounds upon which we stand up for the day of weekly rest. I would like young men, for example, and maidens who are here to know that it is not from simple sentiment, nor from mere fashion, nor from mere tradition, but, as the lawyers say, for cause. It is because *there are reasons that we can explain, maintain and defend, that we, remember the Sabbath, the Lord's day, to keep it holy.*

If we had only to live in this present world and there were no existence beyond it, this matter would be of less importance than it is ; but you and I know that there is another world into which we go, *and which is eternal, a world of joy or of woe.* We are in danger of forgetting that great fact. Anything, any *institution that brings it to our thoughts and keeps it before our minds is a friend* to us and we ought to be friends to it.

There are many things that tempt us *to forget* this great fact. There is the large class of people who have to work that they may live, and I for one have the deepest sympathy with those who have thus to work, sometimes under great disadvantages ; and there is the other class which does not need to work in order to live, which is frequently restless and thoughtless, which is occupied by day and by night, and by night more particularly, and which is tempted in the nature of the case to put away from itself that great concern that ought to be present to the mind of every one of us. The weekly day of rest recalls that great immortality to both classes, and because it does, it is our friend, and we should stand by our friend, particularly if there be enemies ; and there are enemies in this particular case. It is easy to enumerate a few of them. *There is avarice.* Avarice is not a virtue. It means greed, when we take an old Saxon word for it. We get it from the Latin word "to covet." Avarice is greed of money, akin

to covetousness, and employers, companies and individuals frequently yield to the temptation of avarice, and insist upon those whom they employ working in such ways that they cannot perpetuate and enjoy this day of rest. We need to deal with this enemy of the day.

There is another class of enemies to this day that you could not place in any way among the workers, whom you might describe *as caterers to public pleasure*, givers of entertainments and enjoyments, and who frequently profess the greatest public spirit, and claim to themselves to be in some sense the considerate benefactors of the hard working people of the community, and who sneer now and then at the classes who deprecate their proceedings in relation to this day. Where is the public spirit of these people? Where is their benevolence? Where are the institutions that they found for the benefit of the rich or the poor? What aim is there impelling them but the aim of making so much money, and how can they, seeing they only go into benevolence, *as a rule when it can advertise their money-making schemes*, assume the air of lofty scorn that they sometimes do to that great portion of the community we call the Church, which has done whatever has been done for the relief of misery, and for the lifting up of the helpless and the wretched among us?

In the third place, there is an enemy to this day in the *natural enmity* of the human heart against our holy Creator. That enmity speaks in a thousand ways. *Why should men lecture upon Infidelity?* Why should they take pains to prove that we need not have religious feelings and convictions? What harm does Christianity do in this world? Is it not in some instances to be suspected that they are going upon the plan that the poet has described, whistling to keep their courage clear, talking loudly and blustering that they may silence the voice of conscience within them, and encourage themselves and one another in their hostility to Him whose holiness they hate with a deep and real hatred? These are the enemies.

Now we should be prepared to stand by our friends as against these enemies, and one of the ways in which we can do it is to have distinct and definite convictions as to the grounds upon which we stand up for the day of rest; such convictions that a young man, for example, in a factory could tell them to his associates, such convictions that a young woman in a store could tell them to her friends so that they would see that she understood, and that they would carry away a distinct thought upon the matter. That is what I would like to give to you on this occasion.

Then we stand up for this day of rest because it dates back to the origin of the race, and is our Creator's appointment. "Oh, yes," says somebody, "now he is going to the Old Testament; have we not had enough of that? We are here in the 19th Century and under the New Testament." I do not want you to think meanly, dear friends, of the Old Testament. It is not obsolete. Take all the great institutions that you have and you will find that the elements of them are in that Old Testament and presented in such a way as to prepare us for receiving and intelligently accepting them. (1), The family, (2), the State, (3), the Nation, (4), Marriage, (5), the rights of property, the Church, the Officers of the Church; these, and very many other institutions of the like kind that we have among us have their germs in the Old Testament, and that man mistakes his Bible gravely who supposes he can understand the New if he ignores the Old. A pupil must learn something about axioms and definitions before he understands the 3rd book of Euclid.

"God rested the seventh day." "Why?" says somebody, "Was he weary, was he tired?" The strongest human minds do not rest only because they are tired. What is contemplation? What is reflection? What makes the strongest man reflective? What is reflection? Bending the mind back upon the past. So He rested for an example to you and me, and for the framing of an institution that would be good for His creatures, not the intelligent only, but the unintelligent creation that He had called into being. He rested on that day from all his work, and there are a good many things in the history of the human race outside of the Mosaic narrative that go to corroborate the impression we have touching that matter.

What a curious thing it is that the number 7, for example, should be so generally a significant number as it has become. I could understand the number 5 becoming a typical number; we have five fingers, ten fingers, five toes, ten toes, but as to the number 7 there is nothing of that suggestive nature about it. We have the Seven Ages and the Seven Heavens and the Seven Wise Men and the Seven Wonders of the world. We have a great number of these sevens spread by tradition all over the race wherever it has gone, just as we have the week. Tradition gives unconscious but mighty corroborative arguments in favor of that simple narrative that we have in the opening book of Genesis. Nor are we left to those strong probabilities. Somebody may say, "Ah, that resting and that suggestion of a day of rest for me—that is due altogether to Moses and is not to be found anywhere until you come to Sinai, and the ages after Sinai." History

does not bear that out. Scholars will tell you about the Nineveh calendar, and if you take such men as Sayce, and Le Normant, and the greatest and most accurate antiquarians, they will tell you on the authority of that Nineveh calendar that 600 years before the days of Moses the week was a well understood institution, and the very name that the Assyrians had for the day of rest was "Sabbatu," the very word we get in and from our Hebrew Scriptures.

We stand for this day then because it is coeval with the history of the race, and it comes to us with the stamp and appointment of our Creator. Then we come down a little further and we get to what men know as the Decalogue, and all that are here recollect the words which we learned, many of us, from the lips of our mothers or our fathers, "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work, but the seventh is the Sabbath of the Lord, thy God." Now, of course, you know very well that efforts have been made to break the force of that remembrance. No wonder that men made these efforts. Tell me to remember a thing and that implies that it has been present to me before. "*Remember the Sabbath*" implies, it has been argued truly, that it has been before the mind already. Attempts have been made to break the force of that, but they have been made, I venture to say, absolutely in vain, and that they are in vain is made the clearer when you take into account the concluding part of that one of the commandments, "For in six days the Lord made Heaven and Earth;" and so on. What would be the meaning, what the sense, what the fitness and what the propriety of giving this reason annexed if it were not a thing already understood and in relation to which it was proper to say strictly "Remember" this old institution, "Remember this day to keep it holy?"

One may say, "Ah, but the Decalogue was a comparatively new thing and it made a set of moral rules for a dispensation that was to pass away." All Christendom rejects that theory. All Christendom stands for the Decalogue. All Christendom accepts the Decalogue as something permanent in its nature: and no man believes that it for the first time made sin. It did not need this Sixth Commandment to make Cain a murderer; it did not need the Fifth Commandment to make Ham a dishonorer of his father. These commandments did not create virtues and vices. They defined them, they stated them, they put them in such a way that the human judgment might be able to distinguish clearly between the right and the wrong, between what God demands and what God will condemn.

Then we come to the third consideration, namely, the Resurrection of our blessed Saviour. A three-fold cord is not easily broken ; here we have creation, divine legislation, our Lord's Resurrection, giving a new turn altogether to the attitude in which men are to stand towards God, and bringing the race into a fulness of light that was not enjoyed before. Now here it is that I want you especially to give me attention and to exercise your judgments upon the statements I want to make to you. "But," says some one in speaking of this matter, "Our Lord Jesus Christ, the founder of our Christian system, does not tell people anywhere that they are to give over keeping the day that they have been keeping and that they are to take another." Now I want you to keep in mind that that is but a secondary consideration in the matter. Where the day shall come, whether at the beginning of the week or at the end of the week, is a secondary matter. The great thing is that there should be a seventh portion of the time given to rest. That is the great thing. Where it comes is a matter of detail, as we shall show by and by.

Now touching that statement—"the Lord himself here on earth did not make the change of the day." Think for a moment ; most of those to whom I speak are in the habit of going to Church and joining in the services and hearing the precious Word. You can comprehend then what is put before you. Our blessed Lord did not *in person* found any of the institutions that we have now. He for good and sufficient reasons left that to be done by those who came after him. He trained his Apostles, he invested them with authority, he promised them touching the Holy Spirit, he departed, and that Spirit came when he had departed, and they, carrying out his will and under the influence of his Divine Spirit, framed the institutions that we have now. Christ Jesus never built a church edifice, Christ Jesus never gathered a Christian congregation, Christ Jesus never presided in a Christian meeting, Christ Jesus never established the organizations ; he sowed the seed and he gave the promise of the Spirit to his Apostles, and he endued them with power, so that men in his name and by his authority gave to the world the institutions in which we rejoice as Christian institutions, and all that was done according to a fixed and definite plan which theologians can explain to you if you take the trouble to look into their arguments upon that subject.

Then the question is, What did these men, endued with the Spirit and doing the things that would glorify him that he might glorify the Father, do ? Now I recall to your knowledge what

you have already seen in your Bibles. On the first day of the week these men were in the habit of meeting together, meeting together to remember and rejoice in the Resurrection, meeting together to worship God and receive instruction, meeting together as followers of a risen Saviour. It was not what they were used to. Those of them that were Hebrews did indeed for long continue to keep the Hebrew Sabbath, and to keep it concurrently with the observance of the first day of the week, and as long as that remained simply a matter of venerable usage the Apostles had nothing to say against it; but when an attempt was made to perpetuate these features of Judaism as against Christianity, then, as you can see in your Bibles, they spoke out against those things. They, on the other hand, did not keep as a day holy the day of their Lord's entombment, the day when he was lying in the grave, the day when they were in the deepest sadness and sorrow. They did not keep that, but they kept the day when he rose, when their sadness disappeared, when their burden was lifted from their shoulders, and when they met again to rejoice, as they got understanding of his character, in a risen Redeemer who had conquered death and the grave.

It is rather a curious thing, a coincidence probably, that we have, in the narrative to which I allude, five times the meeting on the first day of the week mentioned in the New Testament story. Five times exactly in the narrative of Genesis we have an allusion to the week. A curious coincidence, it will be said, between the two things, and yet not so strange, probably, after all. The finished work of the Creator was marked by the day of Rest, and the finished work of the new Creator, who came to redeem and make all things new, was worthily commemorated in the same fashion and the usage started with absolute uniformity on the part of the early Church, on the part of the Apostles as a whole, on the part of Paul himself in relation to "the collection" and other things; all these indicated that the clear, definite and established usage by men who had the gift of the Spirit and who were to put in shape what Christ taught them, as the germs of truth—their uniform usage, was to keep that day, the first day of the week, which is now to us the Christian Sabbath. If, therefore, an argument is needed upon that matter, it is possible for us to set up an argument to which there is no adequate and conclusive rejoinder.

Now upon the general subject there are various suggestions that it is proper to make in connection with this statement. If the day be, as it has been represented to you, coming to us upon the authority of inspiration, then the question is, what ought we

to do with it? The very simplest idea is that which we associate with rest, and the testimony of scientific men is, that looking at ourselves simply as physical beings we have need of the rest that that commandment, that arrangement, provides for us. Take medical men and ask their opinions upon the matter and they will have no hesitation or difficulty in telling you. Take history and look at France that made an experiment and tried how the tenth day would work, and you know with what results? Try your own experience. Look at the men and women who disregard the day absolutely, and in how many instances does the law of retribution tell upon them, limiting their powers, disturbing their enjoyment and compelling them to lose on another side what they supposed they had been gaining upon that. It is not men only who are under this law of nature. There are, doubtless, a good many here who have heard the name Bianconi. It is an Italian name. It is well known to all of us who have come from Ireland. An adventurous, most industrious and enterprising Italian came over to that land in his youth and in comparative poverty. He had the ability to see that there was a necessity for an improved means of inter-communication among different parts of the island. There were no railroads in those days, there were no Government coaches. He started a system of Irish cars, simple vehicles with a single horse in each, and he made ways of communication between town and town and city and city until he became an extremely wealthy man, with the largest number of hands and the largest number of horses in this particular form of occupation anywhere, probably, in Europe. That man was not a narrow, bigoted, old school Presbyterian; he was an Italian and he had the religion of his country, and stuck to it. He was brought to the British House of Commons, he was examined in relation to the employment he gave, his treatment of his animals and his experience upon the subject, and he solemnly testified on oath, before the British House of Commons, that he could get more, as he had found by long experience, out of his horses by their being worked six days and resting on the seventh, than he could get by the disregard of the venerable and wide-spread arrangement that secures the day of rest to men, and, in a good degree, to the beasts. This is not a mere matter of conjecture; it is not a mere guess; it is something that has been tested, probably, upon the largest scale upon which it could be tested, and the verdict has been given by one who would be regarded at least as a calm and dispassionate witness.

“Well, but,” some one says, “if you take this day of rest

so-called, and apply it as you are inclined to do, you will make it a very sad and gloomy day to a great mass of our people, and especially of our young people." Make it a sad and gloomy day? "This is the day that the Lord hath made. We will rejoice and be glad in it." That does not sound like gloom. You can point us, I dare say, here and there, to cases where there has been indiscreet management of young people in connection with the day; but I stand here and I make my appeal to you men and women that had godly parents and Sabbath keeping homes, as you look back upon those parents and religious homes now that you are men and women fighting the battle of life and going through its struggles, and I ask you, Do you regret, do you deplore the fact that you were taught to keep the day holy? Were your homes miserable while the homes of the Sabbath neglecters, the Sabbath desecrators, were full of pure happiness and real enjoyment? I am not afraid to submit that thing to the verdict of the masses of those who have been brought up in close observance of the day of rest.

I have not said all that I should like to say upon this matter, and I am running rapidly over it so as, if possible, to save time. Says some one, "Granted that this day was kept among the Hebrew people, but those days are gone, and we know this great Teacher that was here upon the earth, instead of perpetuating that close Sabbath keeping way, spoke against it and annulled the day, and set all men free from any observance of that kind." Now I want you to use your judgment and to give close attention to what is to be said in relation to that. That is, probably, the most plausible statement and that which carries the most with it that we know. They take down the sentences out of the Gospel from the lips of our Saviour and say, "Why look here; he was not a narrow bigoted fanatic upon the matter of the observance of the Jewish Sabbath." Let us see. You know how it was with the Hebrew people. They were taken into captivity, to Babylon, and one of the things which the prophets told them brought this captivity upon them as a punishment was, that they disregarded the observance of the day of rest, and the nation felt that. What was the consequence when they came back into their own land after the captivity? There was a closer and more rigid observance of the day than ever there had been before. The law of action and reaction operated as it always will in such cases. So long as the people continued really religious, so long that observance was good, spiritual and holy; but when they became cold and careless, when they became dead and indifferent, as they did after some time, the forms of observance of the day still continued

but the spirit of it died out. What was the consequence? There grew up, as any scholar will tell you, what is known as the Mishnah, a collection of rules and technical regulations made in connection with the great Hebrew institutions, and these rules and regulations were accepted by the Pharisees, as always will be the case in such circumstances, to be more important in the judgment of men than the very laws upon which they based themselves; for human nature is such that when two things are before it, one divine and one human, it will choose the human and disregard the divine. The Mishnah was full of foolish, childish casuistry in regard to the way the day was to be kept. I am rather ashamed to bring illustrations in front of you, but unless I do you will not understand the argument. I am not now giving the law of Moses, but this Pharisaic law of the Mishnah. It was alleged to be a wrong thing for a person to carry a needle on the Sabbath, for the needle might go through his clothing and that would be an approach to sewing on the day of rest; it was alleged to be a wrong thing if a bone was broken to set it on that day because that would be so much work on the Sabbath day; it was alleged to be a wrong thing to take an emetic, it was a day of rest, and as somebody said, that would be apt to work; it was a wrong thing, it was alleged, to eat an egg that had been laid on the Sabbath, because that would be countenancing the breaking of the day. The Pharisees adopted all that, and when they could bring a charge against the Disciples of Sabbath breaking, the charge rested on those regulations of the Mishnah and not upon the law of Moses. When our Lord defended his disciples he did not fling away the Sabbath, he did not stigmatize it, he did not repudiate it for a moment, but he stigmatized these human additions, these fancies, these superstitions, these childish addenda that they had made to the law that God had given to his people through his servants. Look, for example, at the charge against these disciples. It was alleged that gathering and eating corn on the day of rest was wrong. It was one of the rules of that Mishnah that a man ought not to walk upon the grass on the Sabbath, because that would be like threshing and so indirectly breaking the day. What did Christ say in reply to their talk? Did he say, "My brethren, the Sabbath is abolished. My brethren, the Law of Moses goes by the board. My brethren, I do not intend that the Fourth Commandment should be kept any more?" Not a bit of it. What did he say? He said that they had made the law void by their traditions and he defended his disciples by adducing the case of David, to whom they could not reasonably make any objection, and by showing in connection

with him that human necessities in certain cases might be strong enough to supersede one-half of the letter of a statute that God had given to the people. I say, "one-half," for it is not to be forgotten that the Sabbath law is not merely, "Thou shalt not do any work on that day." That is one-half of it only, and that is the lower half of it. It has another half: "Remember the Sabbath to keep it holy; thou shalt not do any work in it," thou shalt keep it holy, and all that the Lord alleged was that it was proper under certain human stringencies and pressure to set aside the lower half of the letter of the law, as David had done, and against David, these Pharisees, whom he took upon their own ground, could not bring any objection.

Did he himself disregard the day of rest? He was in the Synagogue at Nazareth, as his custom was. Did his servants disregard it? On the contrary, you find Peter and Paul and John and the rest going to the Synagogues and speaking to the people on their day of rest, telling them, indeed, that there was another day they were to observe in commemoration of the Resurrection, but never once suggesting for a moment that a periodic seventh day rest was set aside by the freedom of the Gospel.

Look at it in another point of view, and yet, although I call it another point of view, it is substantially the same. When these leaders of the Christian Church went forth to speak to the people, remember that a vast mass of their audience was a Gentile population. These Gentiles were not familiar with the Hebrew institutions in such a way as to have reverence for them. It would have been a comparatively difficult thing to have brought some of them to this Hebrew institution as such, but when Christ was proclaimed, and men believed in Him, those Gentiles saw that it was an easy and natural thing to associate joy and hope and confidence and triumph and holiness and worship with that Resurrection that gave hope to the sinner, of free forgiveness and life everlasting. We say, therefore, and this point I want to have settled distinctly in your minds, that these words of our Master never once implied a repeal of the Sabbath law, never once implied contempt of the seventh part of our time being taken and given to God and to holy uses. All that he ever did mean, all that he ever did teach, was to repudiate these silly, childish, Pharisaic additions that had been made to the day of rest.

Look at it again. Whenever men turn aside from God's simple law and get into the domain of casuistry, they begin to be childish and deceitful and self-deceiving. I can put it to you by stating an objection. "Why," says somebody to me, "what

is the use of your talking to us in this way? You want to tell us that we ought to keep the Sabbath as it was kept in the Old Testament, and yet you yourself will travel five, six, or ten miles, perhaps, to preach on that day of rest. Why do you not stand by your Old Testament and respect the Sabbath day's journey?" I have heard that a hundred times. Look at it now for a moment. When you go home, take your Bible, examine the law of Moses from beginning to end, then go through the historical books, then go through the Prophets, and see if you can find a Sabbath's day's journey defined and limited anywhere in those Sacred Books. You cannot do it. It was another of these inventions of the Pharisees, and, although it is spoken of, it is no more endorsed by sacred writers than when you and I say "a mile," we mean to convey the idea that a mile is just one thousand paces. It was a Pharisaic arrangement and it is rather curious, illustrating the way casuistry works. The men who framed this piece of human device had also framed a way of getting out of it. They said, "You must not go more than a Sabbath day's journey, but if it so happens that you have to travel a great deal further than a Sabbath day's journey you had better order that a meal be prepared for you at the end of the journey, at your destination, and then you may go as far as is convenient to you, because, the meal being prepared for you, it is as good as being in your own home still, since you get the meal there." Now who that is candid and frank and honest, does not see that there is a wide difference between our blessed Lord's sweeping away this Pharisaic rubbish, and repealing that legislation that had come down from creation and been resuscitated and endorsed in connection with the Mosaic legislation?

There is another point that I would like to put to you. The statement was made that it is not, after all, so much a question of where the day shall come as that there shall be a seventh part of our time. You know very well that a given day of any week is not the same all the world over. Ask the lawyers and they will tell you that a day, in strict legal phraseology, is from midnight until the next midnight, but that is not a fixed quantity all the world over. How would they manage it at the Pole, for example, where there is no such thing, strictly speaking, as sunset or midnight? The day begins in London and in this place and in San Francisco at entirely different periods. You cannot fix it as a thing of mathematical precision, but you can fix and settle this thing, that one seventh part of our time should be given to rest and holy uses, and that that seventh part of our time should be, as Christ by his Apostles taught men when Christendom was

founded, the first day of the week in commemoration of his finished work, namely, his rising again from the dead.

Oh yes, some people say, the children do not like the old Scotch way of keeping the Sabbath. I should not wonder if the children sometimes find the Shorter Catechism a little difficult to learn, but is that a reason why they should not learn it? Do they not find arithmetic hard?

“ Multiplication is vexation,
Subtraction's twice as bad ;
The Rule-of-Three, it puzzles me ;
And Fractions drive me mad.”

So says the old school rhyme of the children ; but do we stop those children because it may be a little difficult. I was brought up in this way. We were not allowed to have a newspaper in the family on the Lord's Day, we were taken to church as often as we could go, in the evening we were brought together to study the Catechism (if there was a Presbyterian servant in the house, she was included too). Now that I am a father, and for that matter a grandfather, and greyhaired, I look back upon that as something I have to thank God for. It is said that this mode of keeping the Sunday brings grief to the children. I wonder what is to be said of the grief and distress brought to families by children not reared in this way, when the children are no longer young. When they become dishonest, or when they are dragging themselves and others into the Divorce Court. I wonder if there is not misery brought to the family a thousand times blacker and harder than because the child is trained in the way he should go. We hear a good deal now in the newspapers of fraud and dishonesty among the employees of rich corporations. You know about it here in Montreal. When I tell my friends in New York that I am going to Montreal, why, they positively smile. There is a great corporation which openly and publicly disregards the Fourth Commandment, and requires its servants to do the same. Is it strange that those employees should be tempted to say, “ Why, if my employers do not mind about the Fourth Commandment, I need not be very particular about the Eighth, and if I can steal from their well-filled pockets it won't be so great an evil after all.” I apply this to the family. If the parents disregard the Lord's Day, is it not a natural thing for the children to say, “ If father and mother don't keep the Fourth Commandment, where is the obligation on me to keep the Fifth? I live in an advanced age. I am a deal smarter than my forefathers, and I can manage this without letting the governor know about it.” Is not this the way

the young will look upon it as human nature is. Break and trample upon one portion of this Holy Law, and how easy it is made for others to improve upon the example. I would like to impress on all, that if we want to keep the family right, we must keep it on Bible lines ; and if the family is not kept right it will go hard with the Church ; and if the Church has not its power and influence, then it will go hard with the State. Teach our children the truth of God's Holy Word, teach them that in the Bible we have a heavenly light, teach them that the consideration of true obedience is first believing the Saviour, then loving him, and then trying to do his will because we love him. And when we do this the Bible becomes a glorious unity to the understanding, it becomes the revelation to the heart, it becomes a living power for the life of each returning Lord's Day. What a lovely unity there is in this Book of God with man. You open it at Genesis—God speaking with man, and man walking with God ; joy, and nothing but joy and happy fellowship of the creature with the Creator. And then sin comes, and deranges the whole of this, and a black cloud is over earth and over man ; and Jesus is promised, and in due time revealed, and he is the Restorer and the Deliverer. Satan does not carry his point and evil does not triumph. You continue on through the Book to the end, to Revelation, and then it is not simply Adam and Eve, but man with God, and God with man. That is what we would like to keep before the mind of the individual, and the mind of the Church, that there might be a continuous standing protest, by the individual, by the family, by the community, and by the State against the desecration of the Lord's Day.

The CHAIRMAN, at the conclusion of the address, said :—" We have all been charmed with Dr. Hall's discourse. If our friends in the States want to give us Retaliation, we can take any amount of that kind of retaliation."

The hymn :—

" From ocean unto ocean,
Our land shall own Thee Lord "

was then sung by the congregation.

INTEMPERANCE.

THE RIGHT REV. BISHOP FALLOWS, D.D., CHICAGO.

Some years ago an account of an imaginary battle was given us, fought on English soil—which for over a thousand years the foot of a foreign invader has not pressed—between British soldiery and Continental troops; and as the mournful outcome of that fierce contest there floated over London, the Metropolis of the world, another flag than that of the regnant nation, “whose morning drum-beat following the sun and keeping company with the hours, circles the globe with one unbroken, continuous strain of the martial airs of England.”

Still later another account of another imaginary battle was given us, between the forces of civilization in America and the overwhelming hordes of the semi-civilization of overcrowded China, fought on the Pacific slope of the United States. The outcome of that awful conflict, in the author's delineation, was infinitely more disastrous than that of the other sanguinary struggle across the sea.

If we, inhabitants of both countries, could possibly conceive ourselves as being for the first time threatened with the invasion of a possibly successful enemy, combining all the vices both of civilization and of barbarism, such an enemy as is Intemperance, the horror of a great darkness would at once fall on every one of us, to be shaken off by a heroism of determination and action which the most hotly-contested field of bloody strife has never witnessed since time began; an enemy that, after gaining possession, would becloud the brain, shatter the nerves, fire the passions, deaden the conscience, blast the affections, paralyze the will of more than one thousand thousand men each year in these two realms, including the laborer in the field, the artizan in the workshop, the artist in the studio, the scholar in the study, the legislator in the State House, the judge in the Court-room, the minister in the pulpit; an enemy that would seize the earnings of labor and the rewards of genius with a robber's ruthless grasp, that would snatch the bread from the pallid lips of starving women and hungry, crying children; an enemy that would make wise men idiots and sane men madmen; an enemy that would blear the eye, deaden the ear, padlock the lips, chain the hand, and manacle the feet of countless multitudes; an enemy that would sow corruption in the flesh and rottenness in the bones, that would summon the pestilence that walketh in darkness, and the destruction that wasteth at noonday, to help in the work of

disease and death ; an enemy that would incite month by month tens of thousands to commit every crime that could curse mankind ; an enemy that would assail the honor of women with the ravages of lust, and then hurl her down to degradation and despair ; an enemy that would wreck thousands of homes each circling year, parting husbands and wives, and putting on childhood's innocent brow the brand of shame ; an enemy that would deliberately year by year put to death—and such a death—more than five score thousands of men from every pursuit of life ; and an enemy that would demand, and take directly, from these two peoples to do all this, and unspeakably worse than this, more than fourteen hundred millions of dollars each recurring twelve months, and indirectly, through loss of time and loss of capacity, and cost of consequences, nearly fourteen hundred millions more. To meet that enemy, if it were to become an embodied embattled host, would not the descendants of “The Scots wha hae wi’ Wallace bled,” and of the heroic clans who fought with Bruce of Bannockburn, unite with those against whom their fathers strove, to repel his coming ? Aye, would not the Rose and the Thistle, and the Shamrock too, blending their stirring meanings and binding memories as never before in the Union Jack, lead on the one grand martial throng against the merciless foe ? And in every heart unshakenly firm, and on every countenance grimly set, would there not be read : “No compromise—no surrender ! War to the knife ?”

In my own adopted land would not the surviving heroes of that mighty army of over two millions of men—five hundred thousand of them born on other shores, and one hundred thousand of them born beneath the British flag—who went to the front fighting so bravely for “the Union for ever,” would they not join with the surviving heroes of that other mighty army of nearly a million of men, who fought so gallantly against “the Union for ever,” and, taking the touch of elbows with the still greater army of the flower of the nation's youth, present an unbroken battle line to the common foe ? Would there not be a sublimely holy union purpose in the same old battle cry ringing from their lips : “No compromise—no surrender ! War to the knife ?”

My brethren, the enemy has gained possession. He is in the very centre of the forces that ought to be doing battle against him, and on both wings. He is in front and rear, and on either flank. We have made an ignoble, a terrible surrender.

Let me change the metaphor. This foe, Intemperance, is as wily as a serpent, slippery as an eel, cunning as a fox, savage as

a tiger, and bloodthirsty as a hyena. He is full of contradictions, changing as a chameleon, yet unchanging as the spotted leopard, now dumb as an oyster, and now loud-mouthed as the long-eared brayer ; now burrowing like the mole, and now rising like a vulture gorged with its prey ; now clothed in the garments of an angel of light, and now clad in the loathsome rags through which his satanic form is revealed.

The foe is within us. It is in our blood, our flesh, our veins, lurking in ambush for a spring. Heredity, through sin, through sins and the countless generations of sinners, who have handed themselves down to us and through us, has entrenched it there. Our feverish life is favoring and feeding it there ; the customs of society have strengthened it there ; the songs of the poet and the words of the orator have glorified it there ; the example of Christians has well-nigh sanctified it there. We are fighting the battle now at a fearful disadvantage. I can strike at slavery without, but oh ! how hard to strike at the slavery within. But there can be no temperance in society unless there is temperance in the individual. I never can be sure that I can gain a personal victory unless I touch not, taste not, handle not that which puts me on the tempter's enchanted ground. The possible consequences of the last cup can only be avoided by abstaining from the first cup. I put the emphasis right here. Total abstinence for anybody is the only sure way of safety. I must abstain for the good of others, even if I were able still to stand erect and be a moderate drinker. I ought as a Christian to take my place with St. Paul in his grand, brotherly helpful, saving position, "If meat maketh my brother to offend I will eat no more meat while the world standeth." Mr. Moody was once asked in one of the largest phenomenal Christian gatherings of modern times, "What is the best way to advance the cause of Temperance ?" He waited a second to reply, and then the answer coming as an arrow from the twanging bow, hits the centre of the mark, "Let every Christian minister and man in this assembly put the wine bottle off his own table." One of the most effective temperance sermons preached to me was delivered from the lips of the dead in my early college days. They brought into the University Chapel one beautiful June morning the body of the favorite son of its Chancellor, one of the brightest and most gifted students the University had sent forth with the baptism of learning on his fair young brow. A splendid career was opening before him, but this enemy, strong drink, met him and overthrew him, and slew him. Before we students bore him away to the peaceful cemetery on the hillside, his mother, a noble, stately

woman, took a last look at the upturned face, while burning tears streamed from her eyes, and then the last kiss was given. The father had gained the mastery over us all, not only by his superb scholarship and rare administrative ability, but by the consciousness he had created within our breasts of the great reserves of strength he had never yet drawn upon. But self-poised and self-contained as he was, he did not dare trust himself before us for that farewell parting with the Benjamin of his heart.

But where had this young man, "whose sun of life had hastened to its setting ere it had climbed to its noon," first met the tempter? At that Christian father's own table.

A few years ago my English kin sent over to the city in which I live a relative, who was being lured with ruin by the siren seductions of this "well-circumstanced sin," in the hope that change of conditions might work a change of habits. I did what I could to help him gain the victory before he should return home again. I visited that English home while he was yet away, and on the dinner table three kinds of wine were set before me. I felt then the case was comparatively a hopeless one. The good I might help to do would be all undone under the very shelter of the paternal roof.

Again, therefore, I urge total abstinence for the sake of ourselves, and total abstinence for the sake of others. We cannot measure the good this position, if taken in the strength of God, will accomplish.

Soon after the close of one of the first decisive battles of our late Civil War, I was an officer in the command of him who rose to the highest pinnacle of military fame, before the long conflict was ended. He had a battle, we all knew, to fight with himself, as so many military men have to fight, beset as they are with the peculiar temptations of army life. But he was fighting that battle bravely. He said to us,—“Gentlemen, I have a newspaper reputation for being drunk, but I have not touched a drop of liquor for nearly a year,” and then politely refused the glass which one of our colonels had offered him. When he returned from that triumphant tour around the world, one of the grandest ovations it is permitted any man to receive was given him in my own City of the Lakes. In the great banqueting hall, in the presence of the most renowned dignitaries of the land, and of the chiefest of the officers who had served under him, I saw him turn down every glass before him, except that which held the pure sparkling water, God's best drink for man. And when from Mount McGregor, as from another Mount Nebo, he went to his eternal rest, amidst the unfeigned expressions of grief

from those who had fought with him and those who had fought against him, he went, leaving the example of total abstinence to the young men of the nation he did so much to preserve.

The Church of our Lord Jesus Christ must take the lead in this great Temperance Movement. The very antithesis of what we heard this morning from Dr. Gladden respecting the relations of Christianity to Capital and Labor, is true of the relation of Christianity to the liquor traffic. I am no fanatic, I speak the words of truth and soberness. Between the two there must ever be conflict, and never co-operation. The Church must have no partnership, whether open or silent in this so-called "business," or "industry." I boldly challenge the right of any man or any men, singly or combined, to call that "an industry," which from the overwhelming testimony of judges, legislators, philanthropists, political economists, and statesmen, is the most prolific cause known on earth of "ignorance, indolence and improvidence." Once the Church did have such a relationship, but the time of that ignorance God winked at, but now commandeth Christian men everywhere to repent.

I call upon you, young men, to-night to take the path of safety and honor, and well-being, and well-doing, by becoming total abstainers. I call upon you, Christian matrons and maidens, "in His name," the helper and Redeemer of the race, never to become hindrances and ministers of destruction to any soul, by proffering with your delicate hands the contents of the cup, which "at last biteth like a serpent and stingeth like an adder."

I need not call upon you, beloved brethren, ministers of Christ, to throw the whole weight of your example on the temperance side. You have already done it. But I may urge upon you still to be vigilant, for this our adversary goeth about even among our flocks, seeking whom he may devour.

Upon the legal aspects of the case I have not time to dwell; but it is very evident that there must be first the proper sentiment, the Christian sentiment, and then the sentiment wielded as a mighty, resistless power by the strong right arm of the civil law. This law of self-denial, of self-sacrifice for another's good must be written first in the heart, before you can put an effective compulsory temperance law on the statute book.

There may be one here who has come under the thralldom of this fell foe, who is pitiously saying,—“O wretched man that I am, who shall deliver me from the body of this death?” My brother, you may say, though with whispered words from trembling lips, you may say, or as I have heard very many say

it, "Thanks be to God which giveth us the victory through our Lord Jesus Christ." The only permanent victory is that gained by faith in him.

May God hasten the coming of His dear Son, who when he comes shall bring in everlasting righteousness to make an end of sin.

THE DANGERS OF PROMISCUOUS IMMIGRATION.

THE REV. J. ROBERTSON, D.D.

Immigration has been recently discussed with great ability on both sides of the Atlantic, but no results have been reached that command general acceptance. There is now, however, no disposition to receive, much less welcome, all who knock for admission at the doors of this continent. Nor are political economists or politicians in Europe agreed that the national wealth is increased or political and economic problems solved by deporting large masses of their citizens to foreign lands. Salisbury's solution of the Irish question is antagonized. The steady decrease in Parliamentary appropriations for purposes of immigration, and the greater care exercised in the selection of immigrants, indicate a growing conviction among ourselves which is in accord with the views of thoughtful writers in the United States. It is no longer an axiom that every man is worth at least \$1,000,—that a slave in the old days was worth that figure. It may have cost that figure to raise him, and if he could be worked like a slave he might earn a \$1,000; but under existing conditions he may be worth a good deal less than nothing. A cripple, an imbecile, or a thief, is not a creator but a consumer of wealth, and such are too many of the immigrants.

But while the discussion is proceeding the human tide across both oceans is increasing in breadth and volume. The causes are not far to seek. The races from which our immigrants come are hardy and prolific, and the gaps made by immigration are soon filled up.

China has been crowded for centuries, and for the mass of the people the struggle to live has been steady and severe. The news of work and wages in America awakened in them a desire to emigrate similar to that awakened in Europeans by the gold dis-

coveries of Australia and California. They have come and they mean to stay in spite of our hostility. If we attempt to exclude them will they not retaliate? If we ask the Chinese government to protect our citizens shall we refuse to protect theirs? It is contended that they depress the labor market, are filthy, lawless and immoral. On the Pacific coast their methods as laborers are very much like those of white men; and they are well paid. And even if, *e.g.*, they are willing to give \$120.00 worth of forest clearing for \$80.00 worth of gold, it is difficult to see how the state is poorer by the transaction. The records of the courts fail to prove that they are not law-abiding as a class. By unprejudiced judges they have been acquitted of exceptional immorality, and if their habits endanger public health, civic and sanitary laws can be enforced against them as against other citizens. At any rate the Chinese question should not be disposed of by hoodlums. It may not be wise—we believe it to be eminently unwise,—to encourage the immigration of any people that will not amalgamate with Canadians and reinforce the national blood, but to exclude them, or persecute them when here, we hold to be wrong.

But turning to Europe we find, in spite of the efforts of political and social reformers, that the state of the peasant class is very unsatisfactory, and getting worse.

Militarism is sapping the strength of Europe. Into the army the flower of the nations are being drafted, and the rest must give a considerable share of their earnings to support them. In 1886 there were over 4,000,000 under arms, or one in every fifteen of the arms-bearing age. The reserves numbered 14,250,000 additional. Including both classes, the armies and navies of Europe require one in five of the arms-bearing age, or one in twenty-four of the entire population. The annual expenditure for this colossal force is \$1,000,000,000. It is estimated that the entire earnings of one engaged in agriculture or in manufacturing are required to support one soldier. We put the case otherwise, there is required a man for every 200 acres of land, and \$1.10 from the annual product of every acre to support military establishments.

Nor is this all. By reason of wars largely entered on to gratify ambition or sate the lust of power or conquest, enormous debts have been piled up. The indebtedness of seven of the principal European states aggregates \$20,000,000,000, and the annual charge for interest, etc., is not less than that for the support of the armies and navies. Britain and Prussia are the only nations that raise a sufficient revenue to guarantee a permanent equilibrium of the budget. Need we wonder at the desire to leave this armed camp

with its exactions of treasure and blood? Can we be surprised that the fond mother longs to get away with her growing boys out of the sight of the recruiting sergeant, and out of the sound of fife and drum?

Of late years, too, population has been increasing rapidly in every country in Europe but France. In Britain the seasons have been unfavorable, foreign competition has reduced prices and farmers are in despair. In agricultural districts laborers are elbowing each other for room. Manufacturing centres are congested, and the extension of foreign markets no longer keeps pace with the output of factories. Wages are reduced and men are unable to support their families and children, and wives must work if the household is to live, and labor commissions have made shocking revelations, and the state has had to step in to prevent physical deterioration and mental decay. And the outlook is not brightening, and hence a restlessness that in some quarters is ripening into revolution. What are Socialism, Communism, Nihilism, but a revolt against what is regarded as legalized wrong? The methods by which redress is sought must be condemned, but we cannot palliate or excuse the conditions of which these are the inevitable outcome.

It may be stated that so respectable a magazine as "Macmillan" maintains that while the wealth of Britain is increasing it is not keeping pace with the growth of the population, and that here the *per capita* wealth is diminishing.

The cheapening of ocean fares and the shortening of passages, the wide ramification of agencies, and the glowing, not to say false colors in which the attractions of the new world are presented, the promise of advancement and early independence, combined with this longing for deliverance from repression and want, all help to swell the stream of immigration.

Since 1874 about 6,000,000 are said to have been received at the ports of the United States, and 950,000 in Canada. The republic received large accessions from every country in Europe, but the principal part of those settling in Canada were of British, Teutonic or Scandinavian stock.

But who are those who seek to share with us the privileges and responsibilities of citizenship? In the early migrations from Asia to Europe the difficulties to be overcome weeded out the weak. Were not the Celts superior to the Lapps, and the Teutons to the Celts, they could never have become possessed of their homes. The settlements effected by Norsemen and Saxons on the coasts of England and France, and the conquests that followed were the achievements of the best blood of Northern

Europe. The early settlements in America were made by men of equal courage and endurance.

A considerable portion of our immigrants belong to the same class. By laws that have come down from the Dark Ages they find themselves divorced from the soil of their native land. They come to America with their families to make and enjoy a home of their own, and they are welcome. Such men hewed Quebec and Ontario out of the forest. They had little capital but their brain and brawn, their thrift and industry, a firm faith in God and themselves, and with them they wrought marvels.

A large part of the immigrants of to-day, however, belong to a wholly different class. In any country the weak are sure to fall behind in the race of life. Their failure suggests a change. In England the unemployed are divided into three classes—the workless, the thriftless, and the worthless. The first constitute only two per cent. of the idle, and the third is continually being recruited from the second. Even in populous England and Belgium there is ample demand for physical endurance, mental ability, and superior skill. The inferior in natural endowment or acquirement are the unemployed, the restless, and the emigrating. And without fear of contradiction it may be said that unaided very many of those coming to Canada could not leave their native land.

According to the immigration report of the Federal Government for last year, of all the steerage passengers that landed at Quebec only 13·1 per cent. were farmers, and 86·6 were mechanics and laborers. Of those landing at Halifax the percentages were respectively 13·5 and 68·7. For the last nine years, for which we have reports, 85 per cent of the immigrants landing at Quebec were mechanics and laborers, and only about 13 per cent farmers. The Commissioner of Labor in the United States holds that 31·9 per cent of the mechanical laborers of that country are foreigners, and that they are mainly responsible for the labor troubles of the Republic. The character of our immigration from the economic side is not without danger, and Canada is not a manufacturing but a farming country.

But this is not the whole story. It is openly asserted that societies, agencies, poor guardians and relatives, have shipped to Canada paupers and criminals of the third and fourth generation, and that the idiotic and insane have borne them company. Some of the worst classes have even gone as far as Manitoba. Dr. Hoyt, Secretary of the New York State Board of Charities and Corrections, asserts that from Italy, Germany, Switzerland, Russia, Poland, and Britain, criminals are sent to America ; that

these generally land in Canada, and from Canada find their way to the United States. It is held that at Halifax no attempt is made to find out whether a man is sound in mind or body, or whether he may have spent his previous life in a poorhouse or prison. Statistics in his office prove that while the proportion of paupers in the case of the natives is one in 168, among the foreign born it is one in 35. The insane among the natives are only one-half the average among foreigners. The disproportion in the case of convictions in the courts is even greater. In New York State are 18,000 paupers, not including children, the insane or the very aged—including these the number is 60,000. This is a frightful picture, and if Canada is unwillingly a nuisance to her neighbor, she should clear her skirts without delay, and take care to guard her own interest.

Let me lay before you a few facts gleaned from inquiries instituted in our own country. In the Rockwood Penitentiary are confined 42·67 persons for every 100,000 in Manitoba and the North-West. The proportions for the different nationalities are : Canadians, 24·24 ; Scotch, 24·61 ; English, 70·54 ; and Irish, 83·63. Of commitments to the Toronto gaol—and Toronto has been selected because away from the sea-coast—there were 10,388 for 1885-6-7, or 3,463 for a year. Including the county of York the numbers per 1,000 were : Canadians, $13\frac{1}{3}$; Scotch, $27\frac{2}{3}$; English, 33 ; and Irish, $54\frac{1}{3}$. The criminal statistics for the Dominion give the following convictions for 1887 for every 10,000 of our population : Canadians, 6·2 ; Scotch, 8·2 ; Irish, 16·1 ; and English, 19·7. These figures all tell the same tale, viz., that the moral status of the foreigner is lower, much lower, than that of the native Canadian. And if their immediate descendants are considered the case is much worse.

What of their sanity ? Dr. Clark, the Medical Superintendent of the Insane Asylum at Toronto, sums up the result of my inquiries : A larger number of our insane and defective classes proportionately come from immigrants and their immediate descendants than from our native population. This country is being made a dumping ground for the riddlings of Europe. It will take at least three generations to bring up such to a normal standard of manhood and womanhood.

In corroboration of Dr. Clark's contention in the last sentence let me refer to the experience of New South Wales. Britain transported to that Colony a large number of convicts. From the slums of London wives were sent to them. Of these marriages children were born, and the third and fourth generation of their descendants are found in Australia to-day. Now,

while several of these have risen to respectability and wealth, the great majority, true to their ancestry, have all the characteristics of their convict-virago origin. They are loafers, gaol-birds and idlers, a burden on honest industry, and a poison to virtuous blood. Will it be different with the off-spring of their congeners who land on our shores? Will the new environment, the promise and opportunity of advancement, be strong enough to master and subdue the taint and trend of generations of pauperism and crime? Not likely. While the teachings of science in reference to heredity are accepted, we cannot afford to try experiments by an infusion of vitiated blood. Nor does any good reason exist why such people anywhere should be allowed to propagate their kind. In a civilized country, a license to marry and discharge the high function of a parent should argue something more than the possession of a couple of dollars and a decent dress. Physical health, mental balance and a record free from vice or crime should be unfailing conditions. Many European countries pay far more attention to the sires of their horses than any state does to the parentage of its citizens.

Has the command to Joshua to exterminate the Canaanites any lesson for us in this Nineteenth Century? The execution of the command has been termed stern surgery, but in reading the subsequent history of Israel you wish sometimes that the surgery had been more searching. So much in any case is clear that alliances with degenerate stock are an evil and that there is far more danger of the good sinking than the bad rising through them.

My aim has been to advance a few facts rather than deduce conclusions. But let me ask whether the defective and insane, the cripple and the criminal, should not be excluded entirely? Since the importation of large numbers of mechanics and laborers tends to demoralize the labor-market and lead to strikes and lockouts, it is pertinent to ask whether the state should encourage and aid this class of immigration? I know it is contended that this country should be an asylum for the poor and oppressed of all lands—that laborers can cultivate the soil and gain a competence. It is a sufficient reply that a state is not a charitable society, or a philanthropic organization—that it must have regard to the national welfare and moral culture of its people—that laborers and operatives who settled on land in the West were easily discouraged, abandoned their homesteads, and drifted into cities and towns. Do not strikes separate our people and prevent complete fusion? Who are the strike organizers and bomb-throwers? Why is so large a proportion of our

laboring classes out of the churches and hostile to religion? Is the foreign element largely responsible for the lower tone of public life and the infidel views on religious questions? In every city is a large shifting vote, and politicians have discovered a means of shifting it, although not of keeping it shifted. Did not the disclosures before the courts, after the last general election, bring the blush to the cheek of every patriotic Canadian? Is not the liquor traffic of the country largely controlled and supported by the foreign element? Are they not the principal opponents of a prohibitory liquor law? And who are the foes of our Sabbath laws? Who removed them off the statute book in British Columbia? In the Western States is not the Sabbath a holiday rather than a holy day? A day for cricket and baseball, for boating and racing, for picnicing and beer gardening, rather than for the services of the Sanctuary? Is not this the result of the teaching and the practice of the worst elements of the continent of Europe?

Is not this foreign element recruiting the strength of the Romish Church, and is she not a menace to free institutions? Does she not aim to control the votes of her people and through them the legislative leaders, and has she not been too successful in her aims? Need I remind you of the legislation in favor of the Jesuits of this Province? And that she may the more easily preserve and control her people, does she not keep them separate? Are not her views of mixed marriage and separate schools parts of a system built up by astute men for purposes remotely religious? Is she not responsible for the dualism that exists in Canada to-day? Stop the importation of Roman Catholics to the United States, and one or two generations will see the Roman Catholic Church shorn of its strength.

The Character of the settlers in the North-West can be referred to only very briefly. The Canadian is our best settler—he is most intelligent, most versatile, and most successful. The Scottish immigrant easily adapts himself to the requirements of the country and proves a valuable acquisition. The same is true of the Protestant Irish. Of Irish Roman Catholics only a small number go to Manitoba. The English have not been of the class best suited for engaging in agricultural pursuits, and hence they have not succeeded where others have achieved success. The Germans have been sturdy and successful settlers, but the religious views of the Mennonites have kept them separate from the rest of our people, prevented English being taught in their schools, and the children from adopting the customs of Canadians. Scandinavians and Icelanders are

valuable citizens. The Norseman with his splendid vitality quickened the sluggish Saxon in England, and no doubt he will enrich the blood of the West. Of Jews and Italians I can speak in only very qualified terms. They are deficient in some of the qualities that lie at the foundation of all success. I am, of course, speaking of the immigration to the Canadian North-West. I have every confidence in the regenerating power of the Grace of God and the up-lifting influence of our institutions, but is it not clear that immigration is too important a department of state business to be allowed any longer to run itself? The interests of the country, the people and religion, seem to demand intelligent restriction.

But if immigration is impeded what is to become of the struggling masses in Europe? That is a problem for European statesmen and economists to consider. And as long as European nations maintain colossal forces, spend from \$3,000,000 to \$5,000,000 on a single ship, reserve immense blocks of land for deer and other game, they deserve little sympathy. Let them disband their armies, and use the money in supporting them to reclaim waste lands. Let them spend the cost of a "Nelson" or a "Trafalgar" in building cottages for the poor. Let the deer parks and game preserves be utilized for raising human food, and devise a measure for the more equitable division of the profits of labor. By such reforms it is maintained that Europe could support three times its present population. In any case, Canada must guard her own interests, and much as we need people we must take good care that they are of the kind to be an acquisition.

The session closed with the pronouncing of the Benediction.

WEDNESDAY, 24th OCTOBER, 1888.

MORNING SESSION.

The Conference assembled at 10 o'clock.

The chair was occupied by the REV. PRINCIPAL BARBOUR, D.D., of the Congregational College, Montreal.

The proceedings opened by the singing of the hymn, "Blest be the tie that binds." The REV. W. J. JOLLIFFE, of Quebec, offered prayer.

TOPIC: ROMAN CATHOLICISM IN CANADA.

CHAIRMAN'S ADDRESS.

REV. PRINCIPAL BARBOUR, D.D., MONTREAL.

The subject for consideration at this session is of the most momentous character. Archbishop Whately has shown the analogy between human nature and Romanism, its worldly ways and its substitutions and superstitions, which are so prominent in the Romish system.

We should look at this great question as it is put before us and cease to wonder at the mighty power it has secured in this world of human beings, with the seeds of all its great movements already sown in the human heart. One of my experiences with Romanism has been in this City, and it touches on the remark of a shrewd observer, that you are likely to be hated more for showing men the right way than for letting them alone in the wrong. There has been a remarkable experience in Montreal, between the Protestant clergy and the Protestant citizens and the powers that be at Rome. You have heard of the effort to have a statue of the Virgin Mary erected in the Mountain Park, which is public property, and the use of which would have been offensive to all Protestants in this Christian city. Thanks to the living and working Evangelical Alliance in this city that project was stopped. To the praise of this city

be it said—and I, as a stranger, can praise it, for I have never lived in a city, in the old or new world, in which there is such a united Protestant feeling as there is in Montreal. It struck me delightfully when I arrived here, and the longer I live the more I see the reality of it. This working Evangelical Alliance came together and so framed and directed their remonstrances that the proposition to have erected that offensive statue was withdrawn. Rome likes us none the better for setting her right—she would like us more if we let her go on in the way of Rome. But I must remember that my duty this morning is to introduce the speakers appointed, and I have to present to you now, one who is, as his work will show you, well qualified to take the lead in this discussion. I present to the Alliance the Rev. Principal MacVicar, of the Presbyterian College, Montreal.

POSITION AND ATTITUDE OF ROMANISM.

REV. PRINCIPAL MACVICAR, D.D., LL.D., MONTREAL.

In a review article published in New York two years ago, and afterwards republished in Nova Scotia and in London, England, I gave an extended account of Romanism in Canada.

The views there advanced, I am glad to say, have not been set aside. On the contrary, leading journals have repeated and widely disseminated them. I shall have occasion now, in condensed form, to re-affirm some of the same points, and need hardly add that the subject is far too large for the limits assigned to this paper.

The attitude of the Romish Church towards Protestantism has always been the same, and must be defined by her published dogmas and the decrees of her Councils and Popes. These show her to be steadily intolerant to heretics, and to assert with unwavering confidence her superiority over civil rulers and governments.* As she claims to be infallible and unchangeable,

* St. Thomas, Vol. iv., p. 91, says: “*Quoniam heretici tolerandi non sunt ipso illorum demerito, usque tamen ad secundam correptionem expectandi sunt, ut ad sanam redeant ecclesiæ fidem; qui vero post secundam correptionem in suo errore obstinati permanent, non modo excommunicationis sententia, sed etiam sæcularibus principibus externimandi tradendi sunt.*” *Translated*—“Though heretics must not be tolerated because they deserve it, we must bear with them till, by second admonition, they may be brought back to the faith of the Church; but those who, after a second admonition, remain obstinate in their errors, must not only be excom-

she must be held responsible for all her past history. We proceed upon this principle in what we advance regarding practical issues in our own country. Romanism of to-day is no better and no worse than Romanism of the past. Hence it is of the utmost importance to understand :

I. *The Legal Status of the Church of Rome in Canada.* Throughout the Dominion, with the exception of the Province of Quebec, all religious denominations enjoy substantially the same legal status, but in this Province the Church of Rome has a conspicuous pre-eminence, being distinctly established by law. This was brought about in the following manner, and by several successive steps extending over fifteen years. The first step was taken in 1759, at the time of the conquest of the Province by Great Britain. The 27th Article of Capitulation declared that the Catholic inhabitants of Canada were "granted the free exercise of the Romish religion, the obligation of paying tithes to the priest to depend upon the King's pleasure."

This, it will be observed, settled only one matter,—that of religious toleration, but did not effect any legal establishment of the church. The next step in that direction was taken in the Treaty of Peace, July, 10th, 1763. The clause touching this matter declares that "His Britannic Majesty agrees to grant liberty of the Catholic religion to the inhabitants of Canada. He will consequently give the most effectual orders that his new Roman Catholic subjects may profess the worship of their religion according to the rites of the Romish Church *as far as the laws of Great Britain permit.*" But the laws of Great Britain did not then establish Romanism, or fasten it upon the people in the manner in which it now exists in this Province, either at home or in the colonies. Still more: the terms of this treaty did not authorize any such establishment; and hence its provisions were undeniably far exceeded by the subsequent Act of the British Parliament, 14 George III., cap. 83, sect. 5, which conferred

communicated, but they must be delivered to the secular powers to be exterminated." The present Pope, Leo XIII., has approved the writings of St. Thomas as standard theological works. The Vatican Council, 1871, anathematized the idea that "it is no longer expedient that the Catholic religion be held as the only religion of the State, to the exclusion of all other modes of worship."

Pope Pius VI., 1786, in the Bull *Super Soliditate*, declared "that the Pope can deprive kings of their authority to rule, and absolve subjects from their allegiance."

The Jesuit Saurez, in *Defensio Fidei*, Book VI., chap. 4, says: "Monarchs deposed by the Pope thereby become notorious tyrants, and may be killed by the first who can reach them."

Pope Pius IX. declared in 1851 "The Roman Catholic religion must be exclusively dominant, and every other worship must be banished and interdicted."—(*The Papacy of Modern Times*, pp. 226—229.)

powers on the clergy not contained in the treaty, and finally settled the legal status of the Church. By this settlement, and by subsequent Canadian legislation, the clergy are fully empowered to collect tithes ; and they can also levy taxes as they may judge necessary for church purposes. The Imperial Act of 1774 manifestly contemplated the parishes and seigniories then intact ; but it was not intended that the parish system with its oppressive exactions should be extended. But this, however, has taken place, and bishops are now clothed with legal powers to create new parishes. When this is done, parishioners have hardly any voice, except through their marguilliers or wardens, in determining the size, style and cost of churches for the payment of which they are assessed. (*See Consolidated Statutes of Lower Canada, cap. XVIII.*) And with the Parliament of Quebec now so largely under ecclesiastical control, any further legislation that may be thought necessary for the still firmer establishment of the Church can be readily procured. By this means the liberties of the people are being more and more invaded, and the principle of religious equality in our country is set aside by Romanism being undeniably placed in a position in relation to British law wholly different from that of other creeds. Government has no right, we hold, to discriminate in this fashion in favour of one set of dogmas and to clothe the teachers of them with civil powers such as those just mentioned. The French people themselves in the exercise of their personal rights and freedom should cast off this intolerable mediæval incubus of tithes and taxes, and support, as they may judge proper, the religion of their choice deliberately decided upon in the light of God's truth, and not under compulsion of Acts of Parliament. And we should not only urge them to do so in the interests of our common country and of human freedom, but also aid them in every way in our power to accomplish this national reformation.*

II. *Income of the Church.—How derived.—Her wealth in this Province.*

The main sources of revenue may be enumerated in a single sentence. They are tithes, taxes, pew rents, fees for sacraments

* It is said that Protestants have no right to meddle with this matter of tithes and taxes. We answer, as patriotic Canadians they are deeply interested in everything that impedes the progress of the Dominion, and entitled, in legitimate ways, to seek its removal ; and it is a significant fact that, twice at least, the Liberals of Quebec seriously proposed the abolition of tithes.

It is also said that French Roman Catholics pay these tithes and taxes willingly and without complaint. If so, the admonitions of Bishops to delinquents in pastoral letters should be unnecessary. The coercive law, too, is a dead letter and should be abolished, and the Church should rely upon the voluntary offerings of the people. To such, no one can object.

and for special masses for the dead, proceeds of lotteries, of services rendered by nuns as managers of convents, asylums and hospitals, and as manufacturers and vendors of trinkets and charms, bequests, rents, and interest from invested capital.

It may be safely said that no one can state accurately the aggregate revenue from all these sources, for, while the Church denounces secret societies, she practices the utmost secrecy in conducting her own business. Unlike civil governments, banking houses, manufacturing companies and Protestant denominations, she publishes no statement of revenue and expenditure.

The chief facts regarding tithes may be stated in few words. They were instituted in Quebec in 1663, and enforced since 1667, a period of more than two centuries. They were not from the first, and are not now, levied as formerly in France, or in accordance with the requirements of the canon law, which demanded a tenth of all the products of the soil, but were fixed at one twenty-sixth. This continued to be the law for a time, but was complained of as oppressive, and consequently the tithe, or "dime," was more carefully defined, and finally restricted, by a decree of the Council of State, July 12th, 1707, to one twenty-sixth of certain grains to be harvested, threshed, winnowed, and delivered at the priest's parsonage. It is unnecessary here to specify the kinds of grain referred to, but it may be mentioned as an item of curious information, and as illustrative of the watchfulness of the priesthood regarding revenue, that until about twenty-five years ago pease, which for more than a century were little cultivated by the French people, were counted vegetables, and exempt from tithes. By and by, however, it was found profitable to grow pease on a large scale, specially on impoverished clayish soils, and the clergy discovering that this was being done, succeeded in having pease removed from the category of vegetables and placed in the list of cereals which are subject to tithes.

One of the latest estimates of the entire revenues and wealth of the Church in the Province of Quebec is by the Rev. A. B. Cruchet, Montreal, in an article published on the 15th September, 1888, in the *Revue de Théologie Pratique*, of Paris. He claims that his figures are from authentic sources. They are as follows :—

"The number of farms under cultivation in the Province is estimated at 200,000. Many of these produce barely enough to give bread to the numerous families who cultivate them. We may form an opinion by the following statement :

"(1.) The Province of Quebec produces a total of 31,280,000 bushels (*minotes*), valued at \$18,200,000, yielding a 'dime,' or tithe, of \$700,000.

"(2.) Taxes on families who do not possess land, amounting to not less than \$300,000.

“(3.) Fees for baptisms, marriages, funerals and masses, payments for pew-rents and objects of piety, yielding not less than \$2,000,000.

“(4.) Voluntary gifts received from house to house, legacies, and revenue derived from property of unknown extent, held in *mort main*, all put together, probably exceeding \$3,000,000.

“(5.) Taxes for construction and maintenance of Churches, Presbyteries, and Fabrique Schools, amounting to at least \$2,000,000.

“The Romish Church, therefore, receives on an average annually, from 200,000 Catholic families in Quebec, the enormous sum of \$8,000,000 for the exclusive ends of their worship, that is to say, for the maintenance of 900 parishes (cures) at \$8,000 each. This seems incredible. The figures, however, are far from giving a complete idea of the revenues of the Church in our happy province.”

Mr. Cruchet then gives the following inventory of the Church's property :—

“In 1759 she received 2,117,000 acres of land, which valuable possession has since been greatly added to by property gained through diplomacy and continual begging, and by the natural increase in the value of certain kinds of real estate.

“She owns 900 churches, valued at \$37,000,000 ; 900 parsonages along with the palaces of the Cardinal, the Archbishops and Bishops, valued at \$9,000,000 ; twelve seminaries worth \$600,000 ; 17 classical colleges, \$850,000 ; 259 boarding schools and academies, \$6,000,000 ; 800 convents, \$4,000,000 ; 68 hospitals and asylums, \$4,000,000 ; total, \$61,210,000.

“As to lands, shops, houses, and invested capital, it is impossible to reach absolute certainty. We know that some ecclesiastical orders are enormously rich. Catholics themselves declare that the Sulpicians, for example, are richer than the Bank of Montreal, the most powerful institution of the kind in America.” *

Such is Mr. Cruchet's general estimate. It is manifestly exclusive of several large items and understates others. Indeed, since he published his article he has been distinctly informed by a distinguished ecclesiastic, that the Church is far richer than she is made to appear by his figures. I have no doubt of it. She owns a great part of towns and villages which are not mentioned. Joliette, for example, is valued at one million dollars, the half of which belongs to the Church, and is exempt from municipal taxation, as is the case with all ecclesiastical property. Besides, Mr. Cruchet has not been able to report the vast endowments which must exist in order to carry on the array of schools, colleges, convents, hospitals and asylums which he enumerates. He surely underestimates the value of the grounds and buildings of hospitals and asylums. About two years ago Sister Ste. Thérèse, Mother Superior of Longue Pointe Asylum,

* “According to Bouchette, in his first edition of the ‘Description of Lower Canada,’ the following Seigniories belonged to the St. Sulpician Seminary, Montreal : The Island of Montreal, 32 by 10½ miles square ; the Seigniorie of St. Sulpicius, 6 by 18 miles ; and the Seigniorie of the Lake of Two Mountains. The endowments of this Seminary are very extensive and valuable. On the testimony of ecclesiastics connected with it, the annual revenue of its funds is \$128,000. If this income is equal to six per cent. on the capital, their funds amount to \$2,300,000 ; but considering the low rents received on their concessions, it is presumed that the revenue does not exceed two per cent on the capital. Admitting this to be the rate, then the funds of the institution are \$6,900,000.”—*Rankin's Jesuits' Estates*, pp. 114-115.

stated to a representative of the press, that the nuns built that institution with their own funds at a cost of one million dollars, which is one fourth of the entire amount set down by Mr. Cruchet as the value of sixty-eight hospitals and asylums. Then there are the profits realized by such institutions. The Longue Pointe Asylum holds a contract from the Quebec Government under which it receives about \$90,000, per annum, for the treatment of patients, which we may be certain is not a losing business. And who can ascertain what is gained by convents, where the daughters of wealthy easy-going Protestants are found in hundreds, many of whom become Roman Catholics, and many more extremely tolerant of all manner of superstitions.

In connection with church revenues, it should also be remembered that some of the methods followed in securing them are thoroughly corrupting to the hearts and consciences of the people. It is well-known that according to the casuistry and ethics of Rome, what is wholly immoral in ordinary business may be piously employed in behalf of religion.—The end justifies the means.—Hence a wheel-of-fortune was used for monetary purposes not very long ago within the walls of the unfinished St. Peter's, Montreal. And we have had in our city, several years ago, under the highest ecclesiastical sanction and patronage, the Grand Lottery of the Sacred Heart, in connection with which tickets were offered for sale, it is said, to the value of millions of dollars, and prizes amounting to over half a million. And on St. James street may be seen any day the sign-board of the National Lottery. Nor is the evil confined to this Province. On the 10th instant, one of our daily papers made the following editorial announcement:—

“Like many other Roman Catholic Dioceses, that of London, Ontario, has resolved itself into a gambling agency. We have received a package of tickets of a lottery scheme entitled, ‘Grand Charity Bazaar,’ carried on under the patronage and approval of Bishop Walsh, who appears as the giver of the principal prize.”—*Daily Witness*.

This traffic is utterly indefensible. Alas that some Protestants, as well as Papists, countenance it, and are gradually falling more and more into similar discreditable methods of church finance. The world is teaching the Church a lesson in this respect. Even the secular authorities of civilized nations have, with singular unanimity, pronounced unlawful the gambling by lotteries now homologated as part of the dominant religious system of this Province. The fact that such methods are resorted to by the Church cannot but exert a most injurious

influence upon public morality, and in this we are all deeply concerned.

III. *The poverty and stagnation produced by the exactions and the teachings of the church demand the attention of all true patriots.*

It is obvious that no people, however industrious and frugal, can prosper under such grinding exactions as we have just indicated. Nor can it be denied that the Church has, a hundred times over, denounced modern science, freedom and progress in her councils, and by bulls and encyclicals. Equally true it is that she has been successful in breathing the spirit of stagnation into many of her votaries in Quebec. Hence some of its parishes are now very much as they were a century ago. The world moves but they stand still, except in so far as young people find their way into our cities and into the United States. It may be regarded almost as a rule, without exception, that where the Church thrives and has things her own way, independent thought and bold business enterprise gradually disappear. Instances of this sort will occur to many of you without our stating them. You know where real estate has fallen in value and commercial enterprise has well nigh died out, and that too under naturally favorable circumstances. The docile subjects of the Church are not the prominent capitalists and leading projectors of great railway lines and ocean steamship companies. The reason of this is obvious. Not that they are wasteful, indolent and incapable, but that their energies are paralyzed and their resources gradually absorbed by the Church. This is not a question of race but of religion.* History repeats itself. The Province of Quebec is fast approaching, if it has not already reached, so far as its French population is concerned, the condition of Scotland immediately before the Reformation, when, according to the historian, James Mackenzie, "The wealth and power of the clergy were enormous. Fully one half of all the property in the nation belonged to them. Every few miles, all the country over, there stood in some fair fertile spot a great establishment of some of the numerous orders of monks living in idleness on the fat of the land. There were 240 such places in all, and the whole population of the Kingdom was under a million," pp. 276, 277.

* In Montreal Romanists are about four times as numerous as Protestants, but, according to official figures, Protestants own fully half the entire wealth of the city, so far as lay proprietors are concerned. On them, therefore, the burden of taxation falls heavily in proportion to the small share they have in the management of civic affairs.

It is true that the Roman Catholic population of this Province is somewhat larger than that of Scotland at the time referred to, but we have, according to Mr. Cruchet's figures, a far greater array of ecclesiastical machinery. Just think of it. The country is crowded with such, and there seems to be no abatement of its increase. Nine hundred churches, 12 seminaries, 17 colleges, 259 boarding-schools and academies, 800 convents and 68 hospitals and asylums ! And if half of all the property of the Province is not yet absorbed by the Church, that is due to the presence of so many enterprising well-to-do Protestants, and to the earnest efforts made to check her aggressions, restrain her greed and secure the freedom of the people.

IV. *The position of the Romish Church in relation to Education.*

She is opposed to a national system of education, and consequently has separate schools where she is in the minority, as in Ontario and other provinces. In Quebec, where she is dominant, there are schools managed by Commissioners, some of them laymen, but these are not regarded with favour. Complete ecclesiastical control alone gives full satisfaction, and hence the Council of Education is composed of a decided majority of bishops, and each bishop is virtually superintendent in his own diocese, so that the education of the bulk of the French people is wholly in the hands of the Church.

Protestants in the Province of Quebec are made to suffer wrong in the matter of education in several respects :

First, they are subject to the dictation of the majority as to the amount of taxes to be levied for school purposes. The result is that the income supplied is quite inadequate. This is the case to-day in Montreal and elsewhere. While our schools are excellent as far as they go, they are insufficient for the wants of our Protestant population, and we are held back by the educational views of those who dictate what we should do.

Second, the school taxes of joint-stock companies, such as banks, railways, etc., are divided according to population, and thus Protestants in many districts lose large amounts of their own assessments. In the City of Montreal, for example, Roman Catholics are four times as numerous as Protestants, and hence for every dollar Protestants get from this source Roman Catholics receive four, while it is well-known that probably more than three-fourths of the stocks of the greater number of such institutions are owned by Protestants. It is estimated that between ten and twelve thousand dollars of the taxes of Protestants are thus annually handed over to Roman Catholics in the City of Montreal alone. There is no insuperable obstacle in the way of

putting this matter right except the power of the Romish Church and the supineness of Protestants, who should press it upon the attention of the local government, and, failing justice being done, exercise their right, under the British North America Act, to appeal to Ottawa. The School Law of Ontario makes provision for the taxes of joint-stock companies being equitably applied according to the religious faith of the owners, and why should we not have a similar law in this Province?

Third, the Government of Quebec has invested the Council of the Bar and the Medical Council of this Province with powers to enact by-laws which prove injurious to the interests of higher education as conducted by Protestants, and which have practically the effect of compelling, especially students in law, and to some extent students in medicine, to adopt in part the course of study prescribed by the Church. A decided majority of these Councils are French and Roman Catholic, and they may be wholly such. The Council of the Bar dictates to the Universities the *curriculum* in that profession, the number of lectures to be delivered to students, and the relative value to be attached to their answers in different subjects. Hence a man having taken the degree of B.A. in any of our Universities is not thereby qualified to begin professional studies in law or medicine. He must, in addition, pass an entrance examination, including branches to which special importance is attached in Romish institutions.

Fourth, the recent action of the Provincial Government in relation to the Jesuits gives cause for grave alarm. The Society of Jesus was suppressed in Canada in 1774 by a Royal Decree of the Imperial Parliament, and their property was confiscated, provision being made for the comfortable maintenance of those of them who remained in the country.* The last of their number, Jean Joseph Cazot, died in 1800, when the Crown became sole and absolute owner of all their estates, which were formally taken possession of under a Royal writ, sent by George III. to the Sheriff of the District of Quebec. This writ, which was duly executed, declares explicitly that the estates were the property of the Crown of Britain from the Conquest of Canada in 1760, and that the title to them was confirmed to the king by the treaty of peace in 1763. It is plain, therefore, that the Jesuits have no right or title to any part of these estates.

* The date of the suppression has been questioned, and 1791 has been given as correct, this being mentioned in the Chisholm Papers in the Dominion Parliamentary Library. The vital thing is the fact of the suppression, and this is acknowledged, and the date given as 1773, by the Archbishop of Quebec.—(See Statutes of Quebec, 1888, p. 44.)

Accordingly, in 1831, the Home Government placed the property under Colonial control, to be held for educational purposes. Since then dignitaries of the Church of Rome have made many unsuccessful attempts to gain possession of it. In 1887 the Jesuits obtained from the Legislature of Quebec powers of incorporation, and in 1888 the same Government passed an "Act (cap. 13, Statutes of Quebec) to put an end to the uneasiness which exists in this Province in connection with the question of the Jesuits' Estates."

We judge that the "uneasiness" is only increased by the method adopted to put an end to it. According to the Act :

Sect. 2.—"The Lieutenant-Governor-in-Council is authorised to pay, out of any public money at his disposal, the sum of four hundred thousand dollars, in the manner and under the conditions mentioned in the documents above cited, and to make any deed that he may deem necessary for the full and entire execution of such agreement."

Sect. 3.—"The Lieutenant-Governor-in-Council is authorized to transfer to the Society of Jesus, a society incorporated under act of this Province, 50 Victoria, chapter 28, all the rights of this Province in and to Laprarie common."

Sect. 4.—"On such settlement being effected, the Lieutenant Governor-in-Council may pay a sum of sixty thousand dollars to the Protestant Committee of the Council of Public Instruction, to be invested by said committee."

The interest from said investment shall be annually apportioned by the Protestant Committee, with the approval of the Lieutenant Governor-in-Council, among the Protestant institutions of superior education, in addition to and in the same manner as any sums now granted by law for the purpose of Protestant superior education in this Province."

The documents cited in the Act, and which form part of it, are voluminous and consist of correspondence between the Government and Father Turgeon, Procurator of the Jesuits, at Montreal, Cardinal Taschereau, the Pope, etc., etc.

The Hon. Honoré Mercier, in a letter dated May 1st, 1888, tells Father Turgeon that "in consenting to treat with you respecting this property, the Government does not recognize any civil obligation, but merely a moral obligation in this respect." The nature or grounds of the "moral obligation," however, are nowhere stated. In the same letter it is said "that the amount of the compensation fixed shall remain in the possession of the Government of the Province as a special deposit, until the Pope has ratified the said settlement and made known his wishes respect-

ing the distribution of such amount in this country." This was agreed to, because in a letter sent from Rome by Cardinal Simeoni, dated 24th of March, 1888, these words occur: "The Pope allows the Government to retain the proceeds of the sale of the Jesuit estates as a special deposit to be disposed of hereafter with the sanction of the Holy See." In a letter dated May 14th, 1888, Hon. Mr. Mercier asks Father Turgeon to "be very reasonable and moderate, in view of the financial and other difficulties of the Province." The Father, in reply, asserts that the estates are worth at least \$2,000,000, and puts in what he considers a very reasonable and moderate claim, at \$990,000; but finally accepts \$400,000, with the additional gift of the Laprairie common to commemorate the settlement of this "delicate question."

This whole transaction was taken into consideration by a recent meeting of the Presbytery of Montreal, when the following resolutions were unanimously adopted:—

"Whereas, by recent legislation of the Province of Quebec, a large sum of money was voted out of the Jesuits' estates, which upwards of a century ago became public property, and has been since looked to as available for educating the people of the Province, irrespective of race or religious belief,—\$400,000 to the Society of Jesus, and \$60,000 to the Protestant Committee of the Council of Public Instruction:

"The Presbytery of Montreal avails itself of this opportunity of expressing strong disapproval of the same, and of declining, so far as it has a right to voice public opinion, to be a party to it;

"The Presbytery further expresses astonishment that the Provincial Legislature, not content with granting powers of incorporation to the Jesuits, should have gone out of its way to foster in a mixed community a society which has proved itself the enemy of civil and religious liberty all the world over, and which, even the governments of Roman Catholic states have found it necessary to expel;

"The Presbytery also protests earnestly against the action of the Government of Quebec in violating the principle of religious equality which was established in Canada many years ago, by bestowing public money upon a society of a distinctly religious character like that of the Jesuits;

"Therefore, the Presbytery resolved to memorialize the Governor-General-in-Council to take the foregoing preamble and resolutions into consideration, and to adopt such measures as will protect the rights of the people of this Province in the premises."

Let us hope that justice will speedily be done in the case. If the Jesuits have a legal and moral right to their forfeited estates they should receive them in full, and not a sum of \$400,000, probably not one-fourth of their whole value.*

And if they have such a right, Protestants should not receive one cent of these estates. It is simply an act of injustice to give them \$60,000 of what, in this case, belongs to others, and an act capable, under the circumstances, of being regarded as designed to silence them. Besides, why should the Jesuits be singled out to receive public money in this fashion, that they may have advantage over other communities in the Church of Rome? It is a wrong to the Roman Catholics of the Province against which they should protest. It may be said that the act does not put the Jesuits in possession of \$400,000, but leaves that sum at the disposal of the Pope; yet, seeing they have been instrumental in securing the promise of this amount from the public chest, it is most probable that he will give them the lion's share, should the provisions of the act be carried into effect.

Finally, if asked what we are to expect in future from the present attitude and position of Romanism in this country, I cannot better express my view than in the words of my last Report to the General Assembly of the Presbyterian Church in Canada, which report was cordially adopted by the Assembly. I said:—"It is believed that there are at present two hundred Jesuits in this Province, and that they are likely to be joined by a large number of the order from all parts of the world. It is ascertained from undoubted sources of information, that their general policy is to be more aggressive than heretofore."—This has since become a matter of history.—"The Ultramontane spirit is to be thoroughly infused into every channel of ecclesiastical and political activity. Educational and religious appliances of all sorts are to be diligently employed to increase the influence of the Virgin Mary and of the Society of Jesus. Wealthy easy-going Protestants, engaged in commercial pursuits and in-

* "The whole amount of the Jesuits' lands is 616,500 acres: 48,000 in the district of Montreal, 439,000 in the district of Three Rivers, and 129,500 in the district of Quebec. The value of these estates is not known. The writer was informed in October, 1849, by Mr. Fortier, the commissioner of the Jesuits' estates, that their value had never been estimated. Notwithstanding the opinion of the commissioner, the writer, in view of the extent, variety and quality of this property, as its value is disclosed by Parliamentary papers, presumes to express the opinion that it may amount to \$2,000,000, or \$3,000,000, or more." The same writer gives a detailed list of all the items of said estates as contained in the writ of George III., addressed to the sheriff of the district of Quebec, March 8th, 1800.

See *Jesuits' Estates in Canada, Public Property*, by Rev. A. Rankin, A. M. (Montreal, 1850.) pp. 19-27.

volved in political movements, are to be conciliated and flattered. They are to be persuaded—which is often an easy task—that the nursing services, educational skill and public charities of nuns, friars and Jesuits far surpass anything they possess within the pale of their own denominations, and, therefore, deserve generous support at their hands. They are to be induced to have influential and astute Roman Catholic laymen and ecclesiastics take part in the management of institutions founded and supported by Protestant money. Their daughters are to be persuaded to avail themselves of the facilities for superior culture in music, painting and modern languages offered in spacious and attractive convents. They are to be assured that their religion will not be interfered with, while, of course, they are required to conform to the rules of these institutions and thus learn to admire the devotion and zeal with which they are conducted.

Poor and refractory Protestants, who are in the habit of speaking about the Bible and disseminating it, especially in country districts, are to be quietly driven out. They are to be proscribed in every convenient way. They are to receive no appointments to municipal and other offices, their educational and social privileges are to be limited as far as possible, and their farms, when offered for sale, are to be purchased by Church funds, and taken possession of by the faithful. The race feeling—so easily excited—is to be carefully cultivated so as to stimulate activity in all these directions; and the movement is to be pushed, especially in Eastern and Northern Ontario. Already some two or three French Members sit in the Parliament of that Province, and the expectation is that, at next election, four more may be added, and then they may so manage the balance of power as to demand the use of their language on the floor of the House in Toronto, and the printing of papers in French and English. If this is not gained in the near future it is at least never to be lost sight of. The ignorance of Protestants as to the true nature of Jesuitism, their readiness to call for the fullest measure of toleration, the laxness with which many of them adhere to the principles of their own historic past, the ease with which they divide into contending factions, the potent aid usually rendered to the cause of Romanism by certain sections of the Protestant press, and especially the eagerness with which political leaders seek to secure the Popish vote—all these are counted on as important factors in carrying out this programme.—Meanwhile what are we to do?

To break up these intrigues and the present stagnation and oppression the voice of the people themselves must be raised,

and in order to this they must be enlightened by schools conducted in a liberal Christian spirit, and by the distribution of the Word of God among them. It is not enough for us to know that they are in large numbers discontented, craving for better education than they now enjoy, and that thousands, perhaps hundreds of thousands of them, nominally in the bosom of the Church, have no confidence in her dogmas. Our duty is to do all in our power to bring them out into the full light of the Gospel, that they may enjoy the civil and religious liberty which is our common heritage under the British flag."

ADDRESS.

REV. E. B. RYCKMAN, D.D., LONDON, ONT.

It is no discredit to Romanism that, with as much zeal as any church has ever shown, it is endeavoring to push itself forward in the world and to make its claims and pretensions known to men everywhere. Its attitude is aggressive. Aggression is the word. The object set before them by the powers that control and serve that Church is to make it victorious in all lands. This object is to be gained by open, straightforward steps, where such are possible ; if otherwise, then by a series of side-steps, zigzags, and indirections. The system is admirably adapted for the accomplishment of such an object so far as human devices or methods are concerned. Its celibate priests and nuns, brothers and sisters, have no personal interests. Their interests centre in the Church. They are ready for any work or any sacrifice that the Church requires. Moreover, the system is not scrupulous as to the means by which its end is to be reached. According to its notorious code of ethics, anything that will promote the conquests of the Church is permissible and right. As matter of fact and history, craft has been employed of all grades, from the most petty deceits to the most stupendous falsehoods ; and for its own votaries, terrorization, by withholding the rites of the church, absolution, the indispensable extreme unction, and, *à la Guibord*, Christian burial ; and for Protestants, especially converts, persecution, black-listing, boycotting, mobbing, and occasionally the knife or the bullet, *à la Hackett*. All these methods *have* been adopted to advance the cause of the Church, and credit may be claimed in this statement for making it so temperate.

The aim of Catholicism in Canada is to make Canada Roman Catholic. Methods may vary in different localities. In Ontario, where the majority are Protestant, the contest may go on with soft gloves, in pugilistic phraseology ; in Quebec, without gloves. But there are certain instrumentalities which are almost invariably employed, and generally with powerful effect.

I. *Political Influence*: Romanism professes to be a religion. It exists ostensibly for the purpose of helping men to heaven. It tells the Canadian people that it is the only true Church, and that if men would be saved they must come to it. But it must control men. Its votaries must obey the Church. Their voice, vote and influence must be given to the Church at the peril of their souls. The political strength of other churches is divided ; the Roman Catholic vote is solid. If a Roman Catholic occupies a public position of power and influence, he must exert his authority on behalf of the Church. Rome does not blush at dragooning its people into line in political contests. It believes that the head of the Church on earth—the Pope—is the real vicegerent of God ; therefore kings must reign and princes decree justice, laws must be made and nations governed, with reference to him. A Government that would live where there is a considerable Roman Catholic element in the population must meet the wishes of the Church. Politicians, consequently, rival each other in subserviency, nay, servility, to Rome. It was a prophecy in Ontario months ago, that the claim of the Jesuits for the restoration of their forfeited estates, or an equivalent, whether just or unjust, would be conceded ; \$400,000 to the Jesuits, and \$60,000 to Protestants, for hush money?—O no ! for Protestant education—are the fulfilment of the prophecy. What could a Government in Quebec do ? What better could a Government in Ontario do ? What *did* an Ontario Government do ? When Scott's Marmion had been selected by the provincial authorities as a part of the high school curriculum in English literature, the Roman Catholic Archbishop objected on the ground of alleged reflections on the Church. The text-book was thrown out, as a matter of course, although Scott's fiction had been a thousand times outdone in cruelty and immorality (the two points of the objection) in the actual history of the Roman Catholic Church. In Boston, Mass., the Board of Education, at the instance of a priest, cast out a text-book on history, and sought to remove a high school teacher, although the teacher's offence was using a book that the Board itself had placed in his hands, and although the history was true. Such is the power of the Church. Political leaders, the best, strongest, and most

honest of them, find it impossible to maintain political ascendancy without the favor of Rome, and vie with each other in a policy of conciliation, and stand ready to grant Rome's requests for the consideration of political support. As might be expected in such a condition of affairs, the secular press also is in a state of disgusting truculency to the Church. The organs of the different parties scan each other's columns with the eye of a lynx, especially when an election is approaching, and if a remark or reference can be found that can be construed into an attack upon, or a disparagement of, the Roman Catholic Church, public attention is immediately called to the insult, and the Church is ostentatiously defended. The Church recognizes the readiness of the press to crawl in the dust, and takes the obvious advantage. The press, having sold itself out for political support, dares not criticise the Church, while it persistently seeks to influence not only Parliamentary elections, but also mayoralties, reeveships, school trusteeships, and all municipal and civic affairs—all for the ever-remembered end, the advancement of the Church.

II. Another instrument Rome employs wherever it is socially influential, is the power of *social influence and sympathy*. Romanists must not be permitted to associate in a social way with the adherents of other churches. They must not enter a Protestant church. The servant must not bow at the family altar with the family she is serving. Marriages must not be allowed between Catholics and Protestants, unless the contracting parties engage beforehand to adhere to the Church. If at any time one should renounce Romanism the whole sweep of social power is turned against him with unmerciful promptness and persistency. His family are excluded from society, his children become the sport of a neighborhood, his business is boycotted, and in the great majority of instances he is compelled to seek a home elsewhere. Wherever it can be exercised a subtle, cruel, social tyranny is set up in the interest of the Church. This fact must be considered in accounting for, first, the tenacity with which thousands of Romanists adhere to their Church ; and secondly, the smallness of the number of professed converts in the membership of the French Canadian Missions, because as soon as they renounce Romanism, they must, for the merest purpose of a livelihood, remove to some place beyond the reach of the social tyranny just described.

III. A third weapon which Romanism wields in its battle for supremacy is *the influence which it exerts through the schools under its management*. There are its convent schools, chiefly for girls, the superficial advantages of which are so attractive to

many Protestant parents—the ridiculously low price of tuition given by the Sisters whose services cost nothing, the showiness of the superficial accomplishments taught, the laxity of discipline notoriously partial to Protestants and requiring little except attendance upon Catholic worship, rewards and prizes artfully distributed to all, the promises readily made and as readily broken not to interfere with the religious opinions of the pupils—these, and other features of these convent-schools, make them peculiarly dangerous to the young people of the weakly Protestant families that patronize them. Then there are the separate schools for the support of which the public treasury is at command, where, judging from the small number of pupils that reach the High School or the University, the tuition must be pitifully inefficient, or the intellect of the pupils pitifully weak, and where the youth of the country are defrauded of the mental culture which the expenditure entitles the country to expect. Then there are, once more, those schools on the Eastern border of Ontario, where Romanism is encroaching on Protestant ground, and where they are forcing the most incompetent teachers into the schools because they are cheap. The indifference, perhaps it should be said, the antagonism, of Romanism to the cultivation of the mind is sure to appear whenever and wherever the education of the youth falls into the hands of the Church.

It cannot be denied that a system with such characteristics is a religion, but it is not Christianity. It is true, it holds, in the main, all the doctrines of Christianity, but it overlays every Christian doctrine with such human perversions and corruptions as to nullify its power and destroy its gospel effect. It is indeed a kind of paganism, and has been a curse to every people that it has controlled. What is the least prosperous and happy part of the British domain? There may be many causes contributing to the deplorable state of Ireland, but Romanism is the cause more than all things else. Spain is the most unknown country in Europe and, perhaps, the most blindly bigoted in the world. Mexico occupies about the same position on this continent that Spain does in Europe. And what of Italy itself? I remember hearing, in this city, many years ago, a lecture by Dr. Ives, a pervert to Rome, once a bishop of the Protestant Episcopal Church in Carolina, in which he sought to repel the charge that the Roman Catholic Church was hostile to education. He counted the number of schools in the holy city, scores and scores of them; and the number of scholars, thousands upon thousands of them. But after all, when Victor Emmanuel ascended the

throne of Italy there were 17,000,000 of the people who could neither read nor write. It is a ghastly fact that Rome can multiply schools and yet leave all undisturbed the ignorance of the people.

Now what can be done to meet and vanquish the evil influences of such a system as Romanism in this Canada of ours?

(1.) What can be done to nullify its political influence? Can anything be done to rectify politics? Will politics ever become, can politics ever be made, anything better than a trade by which selfish men shall seek to gain a mere livelihood, or a profession by which ambitious men, after having harangued, and wrangled, and given, in the service of their party for a sufficient length of time, may be in circumstances to demand of that party a reward in the form of an office, so that in positions of cushioned laziness they may spend the remainder of their days, besides providing for a number of their needy friends? If politics could be redeemed and exalted; if politicians could not be bribed nor bought, neither by gold, nor by honors, nor by offices, then the power of Rome in this direction could be easily checked. But so long as politics shall continue to be the game of selfish and unpatriotic men, Rome will win in every conflict. I am sorry to say that, but I believe it. Meanwhile let Christian people and true Protestants stand to their rights, and energetically resist, whether effectually or ineffectually, the encroachments of the "Man of Sin." When Protestants shall discover that the issues between religion and education on the one side, and superstition and ignorance on the other, are vastly more important than those which commonly separate between political parties, then, perhaps, the Protestant vote also may be solid, and then the political power of Rome will be at an end.

(2.) Let Protestants make trial of the powerful agency of Christian social influence. The tide of Catholic immigration which rolls upon our shores is divided. Many of those immigrants, mingling with a more intelligent, more independent, more consistently godly class of Christians, lose something of their bigotry, their eyes are enlightened, their hatred of Protestantism is mollified, and many of them are saved. There should be warm hearts and helping hands for those who have renounced Romanism. "Do good, . . . especially unto those who are of the household of faith," is an exhortation we should heed in this connection.

(3.) And, finally, spread diligently the light and power of knowledge and salvation. There is nothing that will dispel darkness but light. Nothing will drive away ignorance but knowledge.

Nothing will banish error but truth. This in some respects is more important and more mighty than all else. We have the purer form of Christianity. Protestants ought to be visibly more Christlike, more holy, more benevolent, more happy, than any other people. With our more spiritual faith we ought to be so far superior to Roman Catholics in all holiness and Christian activity ; in all kindness, generosity, geniality and love, that the life itself would for ever proclaim the truth and divinity of genuine Protestant Christianity.

ADDRESS.

REV. S. N. JACKSON, M.D., KINGSTON, ONT.

Much as has been said about the pernicious influence in the state of the Jesuit Fathers, there is a body of men, and the majority of them Protestants, whom I fear more than the whole Roman Catholic hierarchy. These are our Political Fathers, or the leaders in party politics. While I believe there are honest, honorable politicians in all the parties, and many more who would wish to be such, still, party strife has become so rife, and the lust for power so deeply seated, that I fear the danger of the state is the state itself, or, to put it plainly, the condition of party politics.

The Jesuits are charged with promulgating the principle that the end justifies the means, but where do you find this principle so assiduously practised as in the realm of politics. Add to this the doctrine that a man is bound to follow his party whether it be right or wrong ; and this other article of the political creed, to the victors belong the spoils, which, if unuttered is most forcibly expressed, and you have some of the fundamentals of the modern political faith of all political parties. Have we not cause for saying that the maxims and manners of the party politicians give greater ground for fear concerning the moral and social securities of the commonwealth than those of any other body of men ? It is this condition of party politics which gives significance to the influence of Romanism in relation to the state. This only makes it possible for any ecclesiastical system to cause peril to the liberties of a free people in a free state. The reformation we need most of all is the reformation of politics. When, irrespective of creed, the best men are appointed as officers of the Cabinet, as members of Senates and to all offices of trust ; when Romanism

or any other "ism" shall no longer be allowed to have a predominate influence because it manages to hold the balance of power either in Ottawa or in any of the Provincial capitals, then, and only then, shall there be equality and absolute security.

And who are to undertake this moral crusade against the political Saracens of the nineteenth century? Certainly not the Fathers of the order of Jesus. But who, if not the followers of Jesus, having the watchword, "one is your master, even Christ, and all ye are brethren." There is great significance in the fact that the partisan press so emphatically declaims against the introduction of politics in the pulpit, and so frequently assails the preacher's exposure of public abuses therefrom. They have cause to fear when the dark ways of political partisans are exposed by and contrasted with the teachings of Jesus Christ. If the pulpit and the religious press will not undertake to create a righteous sentiment in relation to these matters, and make the church of Christ in every sense independent of party politics, what possible hope can we have of this greatly needed reformation?

The Separate School System is an inheritance bequeathed to this generation by our politicians which should be put away. Its evil tendencies and dangerous results have already been amply experienced. The use of public funds for sectarian education, especially when the head of the sect or Church is a foreign prince, is and must be subversive to intellectual, social and national progress. It is wrong to recognize clans, classes or creeds in any system of national education.

Some of the oldest Catholic countries, having had experience for many generations of the system of education by ecclesiastics, have found the condition intolerable, and, in spite of every protest and threat of the hierarchy, are seeking to emancipate their children from ignorance and superstition, and are seeking to protect the state by secularizing their public schools and by withdrawing grants to ecclesiastics. Surely we who are laying the foundations of one of the newest nations in the new world may feel fully justified in calling for a correction of this grave, national error with a voice that shall be heard.

As a means to bring this about we may be excused if we take a lesson from our Roman Catholic friends and agitate the question. This is what they are doing in the United States now in relation to the same matter, and by this means they accomplished their purpose here. Let the true nationalists in every Province from Nova Scotia to British Columbia so agitate this question until our Public School system shall once more become national and free from all ecclesiastical control.

Here in this large and representative assembly let us begin by uttering a solemn and emphatic protest against the unpatriotic and dishonorable proceedings enacted in the last session of the Quebec Parliament in the name of British law, whereby at the dictation and according to the direction of the Pope, the Provincial Treasury was robbed in the interests of Rome. As to the solatium tendered to the Protestants for higher education, as the price of acquiescence or silence, let it be firmly refused, coming as it does in such a connection and form.

In relation to other matters at issue the limits of our time will not admit of particularizing. Suffice it to say that while we would seek to emphasize the fact that we are ever ready to accord our fellow citizens of the Roman Catholic faith the fullest civil and religious equality, irrespective of national origin, we cannot and will not yield to the assumption of domination or of patronizing favor. No power, be it political or ecclesiastical, shall be allowed, either by clan or race or creed of religion, to deprive any portion of the community in any Province of their British right of complete civil and religious equality.

If this is attempted under cover of treaty rights or of traditional privileges, these so-called rights and privileges must be adjusted and harmonized with the age in which we live. This has been repeatedly done in Catholic countries and may be done in this. History repeats itself, and what has been deemed necessary in the old world may become an imperative necessity in the new.

Let us never forget that the rights and immunities we claim for ourselves we must always be prepared to accord to others. For instance, members of the Roman Catholic Church have the same right to march in procession through the streets of Toronto and Kingston as have any of our Sunday Schools or the Salvation Army.

Neither should it be assumed that all intelligent Roman Catholics are oblivious to fair claims of right and justice. The projected statue to the Virgin which it was proposed to erect on Mount Royal, and the act relating to crucifixes in court houses are recent illustrations of this fact, for both were withdrawn because they were obnoxious to the Protestant minority.

Moreover, we should not fail to note the fact that Roman Catholics have made considerable advance in sentiment in relation to Protestant conscientious principles and the rights of others. There was a time, and that within the memory of many here, when, if a Protestant did not kneel as the procession of Corpus Christi passed through this city he would have to do homage by

being knocked down, and later, if he would not remove his hat it would be knocked off. To-day the Gavazzi riots could hardly be possible. The venerable Father Chiniquy is now protected in his periodical visits to this city, however emphatically he may denounce the errors of Rome, and even the Salvation Army have not yet secured a martyr.

While we say this, and say it gladly, the fact remains that the price of our liberty is eternal vigilance. With the strife for power between the political parties and the readiness of the Church of Rome to secure its ends at any price, Protestants and all true citizens must ever be on their guard, never ceasing to watch and pray.

DISCUSSION.

MR. JOHN PATTON, NEW YORK.

We cannot forget that we all, ministers and laymen, belong to the Church Militant, and that if the Evangelical Alliance is not aggressive and militant it loses a great part of its aims and objects. In our country we have the like difficulties that you have here, and we have to fight the aggression of Rome, which tries to lay its hands on our institutions, and especially upon our schools. A few years ago, under the specious name of religious freedom, a "Freedom of Worship Bill" was introduced into the Legislature at Albany, providing for the appointment of a paid Roman Catholic chaplain to every institution receiving State aid. The Bill was on the point of being carried when the Evangelical Alliance, through our friend Dr. King, took hold of the work. Hundreds and thousands of circulars were sent out, every pastor and every church in the State petitioned against it, and when the Legislature met again at Albany the friends of the measure found that it was killed, and killed through the exertions of the Evangelical Alliance. Again we had another attack from Rome. It was found that there were thousands of children on the streets of New York, and they tried to get a Bill passed, by which every boy and girl picked up on the streets of New York should be sent to a Roman Catholic institution, and trained under priests, unless the parents or legal guardian could prove that the boy or girl was a Protestant. Our friend Dr. King and the Evangelical Alliance are now at work, and we believe that this bill will not be carried in the Legislature. I speak this to show

the aggressiveness of the Church of Rome, and with the greatest respect to Roman Catholics in the United States, and many noble and admirable men and women there are among them who help in many a good cause. We will protest and fight, however, against the hands of the priesthood and of the Jesuits being laid upon our public institutions, and especially upon our schools. I believe that if any open attack is made upon the school system of the United States that it will be met with a tremendous uprising of the American people—such an uprising as we saw twenty-five years ago, when the Southern slave-holders tried to prop up their institutions in the south, and even to carry them into the free soil of the States, in the north and west. The people then rose in their might, and stamped out for ever the vile institution of human slavery. So it will be if any attempt is made to introduce ecclesiastical control into the public school system, which we regard as the very bulwark of the nation.

REV. E. J. STOBO, QUEBEC.

It is with extreme diffidence I rise to address you on a subject which has been so ably discussed by the different speakers. I think, however, I have some right to be here on this occasion which so much concerns us. I come from the City of Quebec, the old rock city, with which my name has been connected since 1754. I have the highest esteem and a strong affection for my Roman Catholic friends, but I owe very little to Roman Catholicism. Left without father and mother at a very early age, I was cared for by a Roman Catholic family. I know the inner life of the Roman Catholic people, and I know the peculiar difficulties by which they are beset, and I think I have some idea of what Roman Catholicism is, and the methods by which we are able to grapple with it and to overcome it. The first thing I would call attention to is that there must be strength and individual conviction on the part of those who profess the Evangelical belief. God means to reach the convictions through the understanding, and I am thankful for such a paper as we have listened to from the Rev. Dr. MacVicar. If that were sent broadcast over the land it would go a great way towards informing the understanding, and producing intelligent convictions. There is one little book that I would like all the brethren here to get hold of. It is published by the Protestant Defence Association of Great Britain, deals with the political aspect of the question, about which it gives much valuable information, and is entitled "Under which Sovereign?" Next

to individual conviction we must have household religion, for the family is both the Church and nation. What we need to-day in Quebec Province on the part of those of the Evangelical faith is household religion. I don't mean family religion, but household religion, because there is often a disposition to put the Word of God in the background for fear of giving offence. Many of our households include those of another faith, and they never hear God's Word read in the family unless it be by stealth. We, as Protestant Christians, have a golden opportunity here. Let us read God's Word around the family altar, and let no member of the household be absent.

We have greatly neglected the French people of this province. We have been in the country since 1759, and what have we done for the people among whom we have lived so long and made our wealth? What have we done in the way of building up a national life among them? If we have anything to complain of to-day we are to blame, and not the French people. If we had treated them as brothers from the first, if we had tried to win them for Christ from the first, we should not be in the position that we are to-day. The French are a noble people, and they are worthy of all the affection we can give them, but they have been greatly spoiled by the system under which they have been brought up. You in this city have golden opportunities for advancing this great work, and winning souls for Jesus. Remember, if you don't convert the members of your household they will do the very utmost to convert you and your children.

A CLERGYMAN : And they sometimes succeed.

REV. MR. STOBO : Yes, they do succeed, and I can give instance upon instance where they have succeeded. Again, not only must there be household religion, but there must be aggressive action. We have been too supine in this matter. Our object, and that of our people, should be to put the Word of God in every home, and with God's help to get Christ into every heart. In doing this we do not need to say unkind things to the people, we do not need to ridicule the Romish system ; all we have to do is to present Christ, and to present Him in all tenderness and affection. I will give you one incident in my own experience. I had assigned to me a district in which the Roman Catholics were in the majority, and I visited every family in that district. I succeeded in finding an entrance into the homes of twenty-five Roman Catholic families, and I could gather them together and read the Scriptures, and pray with them, without ever having an unkind or disrespectful word said to me. There was one family I did not venture to go near, because

they told me that so-and-so was a good Catholic, and it would not be well for me to go near there. One day I was passing by and the door was open. I looked in and I saw an old lady at a wash tub. I put my head in the door and said, "Good morning, granny" (she was an Irishwoman). "Wisha good mornin', sir." "May I come in, granny?" "Oh, sure no, you and I cannot agree, for we have different religions." I said, "Granny, there is only one religion." "Sure, you're right, sir," said she. I asked, "Granny, do you love the Lord Jesus?" "Faith, and I do with all my heart." "Well," I said, "I love the Lord Jesus Christ too, and we are both agreed on that point. Now, granny, if I come in and talk to you about Him would you object?" "Not a bit," said she. We talked together, and I turned to John and read a chapter, and we knelt down and prayed to the Saviour together, and when I rose from my knees the old lady said, "You are the first gentleman of your sort that ever came to my house and behaved in that way, and you're welcome to come in every day and never pass the door." Other men had gone there and pestered the old lady about purgatory and indulgences, and worshipping the saints; they had done everything but the right thing; they had done everything but to present Jesus Christ and Him crucified as the object of faith, and as One whom we have to take into our hearts. That is the attitude we should assume towards our separated Roman Catholic brethren. Give them our love and our confidence, and offer them Christ, but let their system alone. If we can get Christ in, it will crush out everything else.

REV. DR. BURNS, HALIFAX, N.S.

I think I can draw the line between the system and those who profess it. While we can love our Roman Catholic brethren, we can act as the noble Argyle did, when he said, "I wish to die with a heart hatred of Popery." The more we love truth the more we wish to deliver those who are under the influence of that system. I remember in 1854, in old Chalmers church, Kingston, I gave some lectures on the principles and practices of the Jesuits. I think it did good, and although there was a stone thrown at the window behind the pulpit, nobody was hurt. In 1876, when Father Chiniquy came to Fort Massey, he and I occupied the pulpit, and the windows were battered with stones, which, as you know, are rather questionable arguments to apply. I do not believe that the prominent Roman Catholics in the community favored that sort of thing. I know the Archbishop

did not. He happened to be away at the time, and when he returned, it almost broke his heart. He felt exceedingly sad about it, and not long after he died, and I attended his funeral. I do feel we can show respect to them, as I honestly do to many of them, while at the same time I feel thoroughly alive to the terrible evils connected with the system. After doing the damage they did to Father Chiniquy, I appeared in Court against one of them who was caught, and I remember the presiding judge asking me, "did they make a noise?" They had not the excuse of being stirred up by what Father Chiniquy said, because they did not hear him. It was the mob outside, for those inside were quiet enough. "Why, my lord," said I, "they howled like wolves." The present Chief Justice of Nova Scotia, then a lawyer, defended the prisoner, and after two hours pleading for him the man got off. The fact is, that when I looked at the jury, I expected what the decision would be. Still, I think all this did good, and we got Father Chiniquy back to Fort Massey, and he preached the Gospel in peace. It was the Jesuits that were at the bottom of it, and it is said that two of them were seen in the crowd. A little while after, having found that the Bishop did not like it, they folded their tents like the Arabs and silently stole away. They are coming back now. A good Catholic died and left them an endowment of \$100,000, and they have started with a school. A little while afterwards a ritualistic missionary came into our neighborhood, and he began setting up a confessional box. He has since gone over to the Church of Rome; so it shows the tendency. The balls I fired from Fort Massey did not seem to strike St. Luke's, but to have gone further. The Archbishop, it is supposed, championed the Roman system, and Bishop Cameron, from down at Arichat, came to his assistance and we had a friendly tilt. I think good was done by that fair, frank, above board discussion. I dread exceedingly this coming back of the Jesuits, and this movement in the Province of Quebec, for we have a little of it in Nova Scotia now. I would like this noble Alliance to endorse the resolutions of the Presbytery of Montreal. I would like to see some such strong testimony given upon this subject at this time. I would also like to have a resolution in favor of the establishment of Ladies' Colleges. We have a successful one in Halifax, and I believe it is the best way to counteract the evil of Protestant girls being sent to Romish Convents. With my brother from Quebec, I would like to see that paper of Principal MacVicar's scattered broadcast throughout the land. I have a great dread

of the Romish system and its encroachments. Why, a cousin of mine, a brother of the eminent missionary, W. C. Burns, was won over to Rome and became chief bookseller for the Romanists in London ; his widow was Lady Superior of a convent, and his son, a bright, sharp, clever fellow, is a Roman Catholic priest. It is singular how they are brought over. We ought to be up and doing. We ought to have our eyes wide open, and while we should speak the truth and cherish the kindest possible feelings for our friends on the other side, we ought to be on our guard against the tactics of Rome as presented by Dr. MacVicar to-day—tactics like that hush-money of \$60,000.—

“Timeo Danaos et Dona ferentes.”

which may be paraphrased: “I despise the Romans, even though they bring presents.”

REV. J. COOPER ANTLIFF, D.D., MONTREAL.

After listening to the excellent papers and addresses on Romanism with which we have been favored this morning, the question suggests itself to my mind:—What shall be the practical outcome of our deliberations? In answering this question, I venture to submit that steps should be taken to spread information, that the people may be more fully alive to the dangerous character of the dogmas of Romanism. In the first place let us pay attention to the instruction of the young. Our Protestant youth need to have such literature put in their hands that may guard them from the supposition that, after all, Romanism differs but little from Protestantism, and that in these days of liberal thought, we can afford to be quite indifferent to its propagandism. A good end might be gained by a judicious selection of books bearing on the history, spirit and practices of Romanism being placed in our Sabbath school libraries. During the past week we have been enlarging the library connected with my own school, and I paid special attention to this matter. Amongst other books, I took care that a large illustrated copy of Fox Book of Martyrs should be obtained, and I requested the librarian to do what he could to get it well circulated amongst the children. We must take care of the young, and in this we may learn a lesson from our enemies. Cardinal Manning, I believe it was, who said: “Give me children to educate until they are twelve years of age, and you will never make anything of them but Roman Catholics.” Would that

Protestant ministers felt more fully the necessity of making the young of their flocks *intelligent* Protestants ! But not only do children need instruction but also adults. The course of lectures delivered by Dr. Jenkins, in this city, in the year 1853, is still remembered, and its good effects have not yet ceased ; and similar lectures would be useful at the present time. We have to deal with a wily foe, who aims at attracting by various means, the thoughtless of our community. I am told that not a few Protestants may be found, on Sunday evenings, at the Jesuit Church on Bleury Street, in this city, who are attracted by what is called fine music. Words of warning need to be spoken to such as are in danger of being inveigled by this or similar attractions.

Reference has been made to the Jesuits and the recent action of the Provincial Legislature concerning them. I count it amongst my pleasant recollections, that I wrote out the only petitions that were presented to the Legislature and Senate in Quebec against the bill for their incorporation. I did this on behalf of the Ministerial Association of this city. The Hon. Mr. Mercier took occasion, when the bill was before the House, to refer to the petition, and to express his surprise that ministers in Montreal should meddle in the matter. But, surely, if the Pope of Rome—a foreign minister—had a right to be consulted concerning the bill, the Protestant ministers of Montreal, being citizens of the country affected by the bill, might use their constitutional right of petition without being charged with being meddlesome. In regard to the money grant to the now incorporated “Society of Jesus,” I may say, that I am glad we have a Dominion Parliament to which we can appeal for its disallowance, and I cordially agree with the last speaker that we should avail ourselves of the opportunity to protest as an Alliance representing the various Protestant Churches, against the Provincial funds being paid to a society that has been an injury to every country in which it has been allowed to establish itself. Let it be seen that we are alive to the great danger now hanging over this province.

Before concluding, there is one other matter to which I desire to call attention—the attendance of Protestant girls at convents. I regret that even Methodist young ladies have been sent to such institutions. In my pastoral visitations I have taken occasion to warn parents who have sent their daughters to these institutions, of the insidious influences to which they must inevitably be exposed. Too high a price is paid for a modicum of instruction in music and painting when the spiritual well-being

is liable to suffer serious harm. I am glad to say that in at least one or two cases girls have been withdrawn as the result of my representations.

REV. DR. KING, NEW YORK.

I believe it is necessary for us to watch and to fight. I believe that we must show the ignorant adherents of Romanism that we have a better religion than they, and that we mean to lead them gently and kindly into the real and saving Christian faith. At the same time, I believe it to be the duty of Protestantism to strike the abominations of popery every time between the eyes. I have come to this conclusion in the presence of the aggression of Romanism, Ritualism, Rationalism, and all other "isms" seeking to do wrong. All that the Papal power, under the control of the Jesuits as it is, wants of people who live under a free Government, is to keep still. Two forces that must eventually overcome the power that seeks to destroy civil and religious liberty in Canada, as well as in the United States, are light and courage; light constantly showing forth the abominations of the system. There has never been a period in the history of Governments when the Papal power was so much a political power as it is to-day. There was a time when it could bid emperors and kings kneel in the snow outside the Papal residence. That was simply the bowing down of one man, and not the subjection of free governments and representative institutions. These are what the papal power aims at bringing to the foot of its throne to-day. In our country popery hates light wonderfully, and I feel very much at home when I hear people here talk about politicians being such awfully bad fellows. I wish that more of them would commit crimes against the law, and come on here to be evangelized. Why, to-day, in the midst of our great national struggle, it is an impossibility to get a straight statement concerning the aggression of Romanism into any paper in the United States. I lectured three weeks ago last Monday before the faculty of the New York University, on "Two perils: Secularism and Jesuitism," and the abominations of reports that went into the newspapers were wonderful. It was not anything like what I said at all. Every reference to the power of Jesuitism as a peril to our institutions, and to the educational system of our country was absolutely misquoted. To add to the sepulchral character of the joke, I received one of the Roman Catholic papers (they send them to me, though I don't subscribe for them), with an editorial of a column and a

quarter, based upon the assumption that what was reported in the daily paper was what I said, when it had no reference to anything I said at all. The simple fact of it is : The Press to-day, in our country and in yours, and in Great Britain, is controlled by the Jesuit power. What we want is daylight thrown on the movements of politicians. Brother Patton has told you about the troubles we had in the State of New York over the "Freedom of Worship Bill." I wrote, I believe, every editorial that appeared in any of the papers on the subject ; I wrote a good many more editorials than ever appeared. When we went to Albany we could not get the newspapers around the constituencies of those men whose vote concerned our civil and religious liberty to print a syllable, and so we had to do our own printing. But there was one thing we did that had effect. We sent out an appeal to the 4,000 Evangelical ministers to preach a sermon against the aggressions of Romanism. The legislators of Albany went home to spend the Sunday. They are not over particular about attending church, some of them, but their families and their constituents were there, and they thought : What on earth does this mean ! everyone is talking of the aggression of Rome. And when they went back to Albany they found that their constituents were awakened, and accordingly the Bill was rejected. God grant that the Evangelical Alliance shall have the courage—politics or no politics—to declare against all abominations, and against the power that seeks to rule by a hand stretched across the sea. God help us to see that the papal power, absolutely without a place to stand on in Europe, is looking this way to grasp the continent. We may laugh at it as we choose ; we only prove ourselves fools and ignoramuses if we laugh at the idea that this power seeks to grasp the liberties of this entire continent. At Sedan His Holiness met with disaster in Europe. I trust he will find another Sedan all over this land. Let us, self-respecting citizens of different nationalities, be tender and gentle, and Christlike in our relationship to the ignorant and poor misled Roman Catholics. Let us be just as Christlike when we are uncompromising with its Romish system.

REV. G. H. WELLS, MONTREAL.

I feel that the solution of the Romish question is to be found in evangelistic work, which shall reach and so convert our fellow countrymen of the French blood and Roman Catholic faith. We stand here in the very stronghold of the power of Rome. Within the past few months I have passed through Spain, which has been

spoken of from this platform as a typical Roman Catholic country. I have travelled through it from end to end. I have talked with its people in their own language, I have attended churches, both Protestant and Catholic, and I have endeavored as far as possible in a few weeks to sound their feelings on this and other subjects. I passed on to Italy, and in Rome itself I talked with the people and with foreign residents who have been long there and understand the condition of affairs. I read the most Ultramontane papers as well as those which represent the new life and liberal feeling of Italy, and I was surprised to find in the Eternal City itself the amount of unrest and disquiet that there is upon that subject of the temporal power of the Pope. Misery makes strange bed-fellows and travelling makes strange companions, and it was a little significant that I happened to be in Rome when the great multitudes of Jubilee pilgrims come from all parts. The Pope was busy receiving presents and congratulations, and he kept Rome in a perfect ferment of excitement all the time I was there by his repeated utterances on the subject of his temporal power. I do not believe that the Pope is going to get back his temporal sovereignty. It is utterly impossible for him ever to have the Eternal City again within his grasp, and re-united Italy, —the most astonishing evidence of national life that the 19th century has known. Italy will never consent to any such arrangement. I do not care about the German Emperor's visit or anything else. The Pope might as well try to turn the Tiber over the Apennines or endeavor to try to turn the stars from their courses as to get back his temporal power.

But they say His Holiness will come to Quebec. Well he may do as little harm here as any where else, but we do not want him. In these Roman Catholic countries where I have been, I have seen such a spirit of liberality that I have come to the deliberate judgment that there is no place on earth so completely within the grasp of the Roman Church as this Province in which we dwell. I believe it is our duty to fight the *nearest* foe. We are sending our missionaries to China, Japan, and the furthestmost part of the earth. Is it not true that we have never yet combated as we ought this great problem which stands before us and is always with us? The one aggressive influence against Christianity today is the Roman Catholic Church. It is not Mohammedanism, nor Buddhism, nor Heathenism, but in every centre of Christianity, wherever the great fight for civilization and progress and liberty is going forward, there is one sleepless enemy always on the watch, always fighting against human progress and welfare. Let us thank God that he has placed us in this fortress of the

enemy to battle against it. Are we to be discouraged? No! It is sad to work for the evangelization of our fellow country men and then when they are converted to have them go to the States as they do. We cannot surrender. If we convert 40,000 French Canadians and every one of them leaves the country we will have 40,000 less Roman Catholics in Canada to fight against. Whether we annex the States or not and thus get them all back, God has given us the work to do and we must do it.

Brother Stobo fears that some day there may be no Protestant Church in Quebec. It certainly looks as if there might be no English speaking Church, as that element of the population is dying out; but let us have some French-speaking Protestant Churches there, and when every English speaking citizen shall have left, in the old fortress city there shall be the flag of Protestantism uplifted by the descendants of those splendid pioneers who first came for the discovery and subjugation of this land. We are well able to do it. If we cannot do it there is no use calling ourselves Christians. It is this for which we desire to set forth the facts, to arouse the sympathies and secure the co-operation of our brethren from abroad, to inspire us with courage in the task, so that we may devote ourselves to it as we never did before.

The Doxology was sung and the session closed.

COMMUNION SERVICE.

The Communion Service in connection with the Conference was held in the Dominion Square Methodist Church on Wednesday, October 24th, at 2 p.m. Notwithstanding the pouring rain the service was numerously attended, all the denominations being represented. The Rev. J. C. Antliff, D.D., pastor of the church, presided, and opened the service by giving out the hymn, "According to Thy gracious word." The Right Rev. Bishop Ussher having offered prayer, the Rev. R. F. Burns, D.D., of Halifax, N.S., delivered the address before the distribution of the elements, in substance as follows :—

We are gathered here to-day from all parts of this wide Dominion, representing the Church of Christ in her various departments, around the table of our common Lord, to partake of the significant symbols of the common salvation. This feast is a mirror. It reflects truth, *the* truth as it is in Jesus, the leading doctrines that centre in Him; His divinity, His humanity, His atonement, the truths that "are most surely believed amongst us," are here. We look back to His first advent and forward to His second. His feast is a memorial, a monument of the most gracious person that ever lived, and the most glorious event that ever happened. We do this in remembrance of Christ. We show forth the Lord's death till He come. This feast is a medium, a medium of communion with the Saviour and the saints. Truly, our fellowship is with the Father and with His Son Christ Jesus, while we realize fellowship one with another, and the blood of Jesus Christ, God's Son, cleansing us from all sin.

Here we declare ourselves anew to be His.

"He redeemed me, he redeemed me, he redeemed me," was the answer of a Southern slave whose freedom was purchased by a Northern philanthropist, and who became a servant in his house. Friends visiting the family, and marking her singular fidelity, would sometimes enquire into her history. Her eyes would fire and her heart heave as, pointing to her new master, she thus uniformly replied. And have we been redeemed, not with corruptible things such as silver and gold, but with the precious blood of Christ, and shall we not anew confess, as we come afresh to the altar of God (for we have an altar), "Lord, I am Thy servant, I am Thy servant; Thou has loosed my bonds."

"Wherever you go, Sir, I am yours ; every drop of my blood thanks you, for you have had compassion on every drop of it," cried a poor condemned criminal to whom Philip Doddridge brought a pardon, bearing the sign manual of the king.

If, from being "condemned already," "there is to us now no condemnation ;" if He who has been anointed to proclaim the opening of the prison doors to the bound has bought us and brought us our pardon, should we not all feel thus : "Wherever you go, O my Saviour, I am yours ; every drop of my blood thanks you, for you have had compassion on every drop of it." "Thou hast redeemed us to God by Thy blood." Therefore are we not our own ? Bought as we are with a price, we feel bound to glorify Him in our bodies and spirits, which are His. The eyes for Jesus, to scan the glories of His world, and to pour with deep and delighted interest over the treasures of His Word ; the ears for Jesus, sensitive to catch every communication from the skies, and every Macedonian cry that is wafted on the breeze ; the lips for Jesus, breathing filial Abbas into the ears of the listening Father, and speaking a word in season to him that is weary ; the hands for Jesus, ready to distribute, willing to communicate ; the feet for Jesus, joying when it is said let us go to the House of the Lord, let us watch with Him one hour at the prayer meeting ; going through the streets and lanes of our towns and cities, and drawing from the lips of the children of suffering and sin, in cellars deep and garrets high, the exclamation : "How beautiful in these dark dens of ours the feet of them that bring the good tidings !" The head for Jesus, to think of Him ; the heart for Jesus, to love Him ; the time for Jesus, the talents for Jesus, the treasure for Jesus, the influence for Jesus, the all for Jesus. This is what our present profession means, and if to any good practical purpose we realize Jesus in the midst, and sitting down, watch Him there, if we have caught the glance of His melting eyes and the grasp of His nail-pierced hands, the feeling welling up within us will thus find vent :—

"Were the whole realm of nature mine,
That were a present far too small,
Love so amazing, so divine,
Demands my soul, my life, my all."

The elements having been distributed by the clergymen, who had been appointed for that purpose, the Rev. John Potts, D.D., of Toronto, delivered an address, which was in substance as follows :—

Behold how good and how pleasant a thing it is that brethren

should dwell together in unity. This is a very remarkable service, and the thought has just been impressed on my mind that it is a service well-pleasing in the sight of our Glorified Lord. We are not one whit the less denominational, we have not one whit the less a choice in Church Government now than before we came into this Evangelical Alliance Sacramental Service, and yet I venture to say to-day that each heart throbs in sympathy with the other. We are in Christ Jesus.

Presbyterianism, Episcopalianism and Methodism, and all those human expressions we have for religious belief seem very little different in principle in view of the Glorious Atonement and in the acceptance of the Glorious Coming of our Lord and Saviour Jesus Christ. These human organizations seem very insignificant to-day in view of the anticipation that when we are done with earth, we shall all sit down at the Marriage Supper of the Lamb. My own heart was greatly impressed with the loving and tender words of Dr. Burns. I am sure you join me in the feeling to-day that we each bear for the other nothing but love and esteem.

"He brought me to His banqueting house, and His banner over me was love." Oh, dear brethren, let us go forth, not only from this Sacramental Service, but from this Evangelical Alliance Meeting with renewed and enlarged and more practical consecration to the service of Christ and his Church, and may the presence of the Master be with us in every department of His great service.

As I came over to the service this afternoon, and as I thought of it, there is one passage of the Second Ephesians which impressed itself on my mind, "And hath raised us up and made us sit together in heavenly places in Christ Jesus." It is remarkable that the "heavenly places in Christ Jesus" are everywhere. Yet the Providence of God allots us our place. There are "heavenly places in Christ Jesus" in the workshop, in the counting-house, behind the counter, and in the discharge of the various legitimate duties that devolve on us; but, I suppose I should not hazard anything in saying, that in a peculiar sense, we sit together, to-day, "in heavenly places in Christ Jesus." Oh! it is a more blessed thing to be in Christ Jesus than in any section of His Church on Earth, and if we can serve Him, whether in the Anglican, or Presbyterian, or Baptist, or Congregational, or Methodist Church, we be as distinct as the billows yet one as the sea.

The hymn, "Rock of Ages," was sung with great fervor, and the Rev. Dr. Antliff closed the meeting with prayer.

WEDNESDAY, 24th OCTOBER, 1888.

AFTERNOON SESSION.

The REV. T. LAFLEUR, President of the French Branch of the Evangelical Alliance, Montreal, occupied the chair.

The hymn, commencing "The Church's one foundation," was sung, and the REV. DR. TORRANCE, of Guelph, offered prayer.

TOPIC: ROMANISM IN RELATION TO EDUCATION.

CHAIRMAN'S ADDRESS.

REV. T. LAFLEUR, MONTREAL.

Dear Brethren.—The Evangelical Alliance, especially in its present attitude, seems to stand in complete antagonism with Roman Catholicism, as though recognizing nothing good, and no one as truly Christian in the whole body of that form of Christianity. But our meeting at this time, and particularly on this day—even with its programme and the whole array of its essays and speeches—must not convey that meaning, for it is not intended to convey it.

We have gathered here as brethren in Christ, having become such by a now grateful knowledge of His words and of His work, handed down to us by faithful disciples through long ages; and also professing to have felt in our souls the converting and saving power of the spirit of God. It is in acknowledgment of all this, and in the glorious hope of an immortal life beyond, that we have come together here, for a few days, not as Churches, or as denominations, but as individual Christians, inviting all other individual Christians to join us in the expression of our faith, of our love, and of our immortal hopes. If, therefore, any Christian of any Church, Protestant, Greek, or Roman Catholic, can feel at liberty to join us, he is heartily welcome.

In giving expression to our faith in the doctrines that seem to us clearly to result from the study of the Word of God, we do not do so in a spirit of condemnation of those who see these

important questions in other lights than we do, nor with a view to excluding them from our fellowship, and as implying that they are necessarily not in fellowship with Christ ; but we meet as those who yearn for and seek union in what they regard as essential in Christian belief and practice.

There may even be some among us who have strained a point to meet the exact or exacting expression of others, thus making spiritual Christian union a more essential bond of brotherhood than intellectual conformity ; and believing with the great apostle, that the letter killeth sometimes, the Spirit of Christ never. If in the human family, blood is thicker than water, in the Christian brotherhood, spirit is stronger than flesh, blood, or intellectual acumen, for it is the spirit of charity, of the higher family of God.

Our position as Protestants, or rather as Evangelical Christians, for we evangelize and affirm more than we protest, is in the matter of belief and practice very different from the attitude of the Roman Catholic Church. She claims to possess absolute knowledge of absolute truth, in order to justify her intolerance, and maintains that she alone has the authority to coerce others into her own belief and practices. This anti-Christian and anti-human pretension she has put into practice whenever she has had the power to do so. Some writers in that Church declare that times have changed her disposition in that respect ; that she has been modified by Christian and humanizing civilization ; that she would not persecute to-day, even if she had the opportunity to do so. Others as boldly affirm that she would, and that it would be for the good of the world and the glory of God. This only shows us that in that Church there is no real unity of thought ; and in no case can this give us the assurance as to what we are to expect, to hope, or to fear from her spirit or action.

What we require and demand from that Church is that her highest authority shall give us a clear and final *dictum* in the matter. I suppose we must consider the *Syllabus* as the expression of that authority. The *Syllabus* is clearly her most recent declaration, and it is the dictum of an exclusive and intolerant Church. We could pardon a religious body for having been intolerant, when almost everybody was more or less intolerant, and did not seem to understand liberty of thought in religious matters. We can even understand cruelty in a Church, at a time when humanity at large was still coarse and ignorant, and when the spirit and light of the Apostolic age were dimmed by the thick darkness of the Middle ages, and only flickered here and

there in monastic retreats ; when the Divine leaven of the Kingdom of Christ was for a time smothered under the mass of the unconverted hordes that filled the Church : but in the light and religious life of our day, we postulate and exact that a Church, to be considered a sister Church, shall give us a clear and unmistakable expression that she will never coerce or persecute, that she does not profess to have the monopoly of religious truth and of the Holy Spirit. This she does not say, and has never said through an authorized organ. It is not security for other Christians to be told clearly by such and such a writer of the Catholic press, author of pamphlet or book, or in the ambiguous speech of a bishop, cardinal or ablegate, that their Church is in favor of religious liberty and never intends to persecute ; we want the head of the Church to say so ; and until he says it we shall not feel that our Churches have a sister in her. We all know that she proclaims herself the aged mother whom all the other churches must obey. The pretension which this respectable comparison contains has had a wonderful success and influence ; but comparisons do not always contain the highest reason of things. We all respect mothers for what they are and have been ; but if the most venerable of mothers—some twelve hundred years old—should tell her daughters that she has never made a mistake in all her long life, the daughters would wisely look at each other with a strong suspicion that the memory or the reason of the aged parent was giving way.

We may add that those sisters have come of age, and also form their opinion, well grounded, of their own knowledge and wisdom ; so much so, indeed, that they would never dream of thinking themselves infallible. But the Church of Rome urges this claim for herself, and consequently cannot admit having made mistakes or committed wrongs ; such admission would destroy the fabric of her imaginary power of infallibility and authority. She must then remain bound up and enslaved in the system of her inhuman and anti-Christian logic, and die by it.

For a while yet, she will live by enslaving minds and hearts in the idea that she alone can give peace and rest to the weary,—unsettled by the scientific and theological discussions of the day ; but those who have any knowledge of the history of Christianity, know that she has been the fostering mother of scepticism and infidelity more than all the other Churches put together.

We have friends and brethren among Roman Catholics, and we desire to keep them, and to increase the number of them, but we know that our sympathy can be shared only by individual members of that Church, and those among the laity and subordin-

ates. Her leaders are the sworn enemies of our liberties and our principles. They are the enemies of our free institutions, of the personal study of the Holy Scriptures, of our principle of the right of private judgment, and especially of our schools and free churches.

Our Alliance is not formed as against the Church of Rome, and with the special purpose of combatting her ; it is formed by personal adherence to express our Christian brotherhood, and wherever it is called to suffer from her intolerance we raise our united voice. Our Protestantism is constantly accused by her of being the father of all the sects in Christendom. We do not love sects any more than she does, because in our most spiritual moods we dislike all imperfections. But there is more sound sense, more true theology, and far more religion in the Christian forbearance of sects than in condemnation of them by the questionable standard of an absolute knowledge of the truth.

The leaders of the Roman Catholic Church, which is now a sect by the side of other sects, should know better than to cavil or to rejoice with an evil joy at the sight of differences of opinion even among the best, the purest and the most enlightened Christians, because it is the fate of different minds, of different forms of culture, to differ in their conceptions of revealed truth. That it was strikingly so in the primitive and Apostolic Church cannot be denied. Divine light passing through a variety of human prisms is necessarily colored and distorted ; only one man was so perfect, so pure and so transparent, as to have been the " Light of the World."

Our conviction is that the authorities of the Roman Church must regret to see the successful attempts we are making to bring our different Protestant bodies into a larger unity of fellowship and brotherhood. We are increasing in unity by voluntary adhesions, while she is decreasing while decreeing uniformity, and is more and more showing signs of disintegration.

The Christian world is moving and enlarging in spite of the Syllabus : true Christianity will expand in sister churches, which by the power of the Spirit of Christ will become more and more transformed, even here below, as the visible body of Him whose image we must become.

Our aim is to unite our efforts at reaching the highest, deepest, largest expression of our Christian belief and sentiment, and to draw as many as we can of the Christian brotherhood to the feet of the Divine Master, to learn of Him, as we can learn nowhere else.

First, we gather around him, on the Mount of Galilee to listen

to the first of all sermons, and the model for all beginners in the preaching of the Gospel of the grace of God; then on the Mount of Golgotha, to learn at the foot of the cross the great, the awful lesson of God's love which does not spare the beloved Son, the innocent and Holy Victim, giving His life to save sinners and wicked men; and, finally, we gather on the Mount of Olives to behold the First Born of the Grave, the sublime and Divine Brother who ascends to the Father of us all.

Who is there then climbing those heights towards the Master, Saviour and Brother, realizing how far he is himself from the summit, who, I say, thus climbing, can look down or around with anger, hatred or contempt upon a struggling, suffering, praying brother who may have taken another path, which he thinks the best to reach the same summit to meet a common Lord! All those who ascend belong already to the same family of God.

I have now much pleasure in introducing to you the Rev. Dr. James M. King, of New York.

ROMANISM IN RELATION TO EDUCATION.

REV. JAS. M. KING, D.D., NEW YORK.

Against the Holy Catholic Church in its educational work we have nothing to say, but against the Roman Catholic Church, under Jesuit control in these directions, we have the continuous indictment of history. The Holy Catholic Church in her teachings, has converted barbarians into Christians; has liberated bondmen; has subjugated tyrants; has built noble temples of worship; has nurtured learning; has built hospitals; has inspired men and women to lives of devotion and suffering for man's help and for God's glory. The Roman Catholic Church in her teachings has employed all these virtues of the Holy Catholic Church for base ends. It has sought to educate the world back to pagan rites and worship. It falsifies history to promote its own wicked ends. It teaches intolerance. It educates its adherents to disloyalty to governments and rulers not subject to a Jesuit-controlled Pope. Its relation to education has put a premium on lying concerning the facts and teachings of history and Scripture. Liguori says: "The Scriptures and books of controversies may not be permitted in the vernacular language; as also they cannot be read without permission."

Education ought to give a man a ready spiritual apprehension of noble ideas, a generous loyalty to truth, a vital sympathy with the needs of mankind. Jesuitism warps all of these essentials to a genuine education.

Every man holds all his powers in trust, and the office of education is to train the intelligence and quicken the conscience, that the will may be rightly directed in man's life-work. Jesuitism makes a captive of the will, and by it brings the other powers into unquestioning and unenlightened obedience. Right education makes men aspire to ideas and convictions, and gives breadth of view, mental scope, force of will and distinctness of purpose. Jesuitism forges the chains of unchanging custom, and bolts the doors against the visits of new ideas.

ESSENTIAL RELATIONSHIP OF JESUITISM TO EDUCATION AND GOVERNMENT.

Lafayette, himself a Romanist, but not a bigot, whose sword helped to carve out the liberties of the United States, said;—"If the liberties of the American people are ever destroyed they will fall by the hands of the (Jesuit) Roman clergy." And often remarked, "If anything disturbs your liberties, look for the invisible hand of the Jesuit."

Control of the education of the teachers of the people has been the policy of the Jesuits at different periods for centuries. They have sought to overcome by logic the spirit of free thought. Luther, born in 1483, a monk who left the cloister to lead the world to liberty; and Loyola, born in 1491, a man of fortune and military renown, who left the world for the cloister, to devise plans to make men bondsmen, were the leaders of two rival systems of education that have been contending ever since for the supremacy in every country under the sun. That of Loyola has always been antagonistic to the established schools, colleges and universities in every country where it has gained a foothold; and always antagonistic to the established government, unless the government became subject to the Papal power. The one system of education has represented liberty, the other authority. One, the right of progress, the other legitimacy: one, privilege, the other prerogative.

Only ten years after the establishment of their order the Jesuits asked permission of Henry II. to establish schools in France. The king asked the advice of the University authorities, the crown lawyers, and the Bishop of Paris, and they all

condemned the order as possessed of dangerous power. The faculty of the University used the following language:—"This new society appropriates particularly to itself the unusual title of the name of Jesus ; it receives with great laxity and without any discrimination all kinds of persons, however criminal, lawless, and infamous they may be ; it withdraws from obedience and submission due to ordinaries ; it unjustly deprives both temporal and spiritual lords of their rights ; it brings disturbance into every form of government. The faculty of teaching youth should neither be granted nor continued, but to those who seem inclined to maintain peace in the schools and tranquility in the world."

Liberty and nobility of national character in the Old World have always asserted themselves when Jesuitism has been expelled from the seats of learning, and liberty and nobility of national character have always taken their flight when Jesuitism has been enthroned in the schools.

The members of this politico-religious order have controlled substantially the world by intrigue. They have preserved their identity while governments have fallen. The order has been dissolved by Popes again and again, and then restored to power. They have been banished from every European nation as foes of civil government. The present Pope Leo XIII. has again restored them to power. The church authorities have always feared them, and while they have hated them have eaten the fruits of their unscrupulousness. They alter their methods to suit the changing times. Science was once their weapon ; they now appeal to ignorance. Court intrigue was formerly their arena ; they now mix in political party machinery. The means are changed, but the aim is the same, viz., to stop the progress of civilization and enslave mankind under the yoke of the Pope ; and the Syllabus and the dogma of infallibility are among their latest achievements.

In their ends, aims, methods and results, their system,—so the members of this order stoutly claim,—has not been modified in any essential particular. The end they propose in their collegiate instruction is the education of a ruling class, not of the common people. They would remove out of the way, or supplant any common school system, and restrict, if possible, higher education to the control of the church. And this for two reasons : that their order might gain the mighty power of a secret and exclusive band in creating for themselves an overshadowing educational system ; that through this means they may form a public opinion which shall enable them first to control government

patronage, and thus to gain control over their own as well as other churches. To those ends every feature of their school and college systems is made to tend. Speaking as a citizen of the United States, I say Ultramontaniam means Jesuitism, and it can never be American. It owes and teaches allegiance to a foreign potentate and power. The revised Statutes of the United States declare :—"The alien seeking citizenship must make oath to *renounce for ever all allegiance and fidelity to any foreign prince, potentate, State, or sovereignty*, in particular that to which he has been subject."

The United States' Constitution assumes that no foreign potentate whatever shall be permitted to dictate to us in matters of politics, of society, of legislation, of jurisprudence, of education, or of government in any of its forms.

But the Pope says in a recent encyclical :—"The Romish Church has a right to exercise its authority without any limits set to it by the civil power." . . . "The Pope and the priests ought to have dominion over the temporal affairs." . . . "The Romish Church and her ecclesiastics have a right to immunity from civil law." . . . "In case of conflict between the ecclesiastical and civil powers the ecclesiastical powers ought to prevail."

Gladstone's comment on the encyclical is :—"Rome requires a convert who joins her to forfeit his moral and mental freedom, and to place his loyalty and civil duty at the mercy of another."

Cardinal McClosky, of New York, said :—"Nationalities must be subordinate to religion, and we must learn that we are Catholics first and citizens next. The Catholics of the United States are as strongly devoted to the maintenance of the *temporal powers* of the Holy Father as Catholics in any part of the world, and if it should be necessary to prove it by acts, they are ready to do so."

Thus it is patent that there are irreconcilable differences between Jesuit principles and the principles of free government. Free government is self-government. Individuals so bound that they are incapable of self-government, cannot be loyal citizens of a republic, or of any constitutional government.

THE CHARACTER AND RESULTS OF SOME JESUIT TEACHINGS.

What are some of the dangerous elements which enter into the instruction of Ultramontane schools? I quote from a textbook, issued by the "Catholic Publication Society" in New York, Baltimore, and Cincinnati, pp. 97-104 :—

"Q. Have Protestants any faith in Christ?

"A. They never had. .

“Q. Why not?

“A. Because there never lived such a Christ as they imagine and believe in.

“Q. In what kind of a Christ do they believe?

“A. In such a one of whom they can make a liar with impunity, whose doctrine they can interpret as they please, and who does not care what a man believes provided he be an honest man before the public.

“Q. Will such a faith in such a Christ save Protestants?

“A. No sensible man will assent to such an absurdity.

“Q. What will Christ say to them on the Day of Judgment?

“A. I know you not, because you never knew me.

“Q. Are Protestants willing to confess their sins to a Catholic bishop or priest, who alone has power from Christ to forgive sins? ‘Whose sins you shall forgive they are forgiven them.’

“A. No; for they generally have an utter aversion to confession, and therefore their sins will not be forgiven them throughout all eternity.

“Q. What follows from this?

“A. That they die in their sins, and are damned.”

What relationship can persons thus instructed sustain to their Protestant countrymen? What do you think now of the right of the people, who give character to American civilization, to demand that text-books and teachers of such schools, if either chartered or aided by Government, should be subject to Government inspection? Is the proposed University at Washington to receive a charter from the United States Government to disseminate such doctrine as this? Oh for a baptism of national self-respect!

But what are the results of these and kindred teachings? The Jesuit morality taught in the Parochial Schools by Roman Catholic text-books leaves no further explanation necessary of the following statistics gathered from the census. It seems that there are furnished to every 10,000 inhabitants in the United States:—

	Illiterates.	Paupers.	Criminals.
By Public Schools of State of Massachusetts..	71	69	11
By Public Schools of 21 States.....	350	170	75
By Roman Catholic Schools.....	1,400	410	160

In the state of New York the Roman Catholic parochial school system turns out three and a half times as many paupers as the public school system. A word from Macaulay upon the effect produced by Ultramontane education may here prove instructive. “Under its power,” he says: “the loveliest and most fertile provinces of Europe have been sunk in poverty, political servitude, and intellectual torpor.”

The *Catholic Review* (of April, 1871) thus explains the reasons why it does not provide even the simplest elements of education: “We do not indeed prize as highly as some of our countrymen appear to do, the ability to read, write and cipher. Some men are born to be leaders, and the rest are born to be led. The best

ordered and administered state is that in which the few are well educated and lead, and the many are trained to obedience."

The third Plenary Council of Baltimore, 1884, declared:—"Parochial schools must be founded in every parish, where it is possible to do so. No one must attend these public schools in which the faith of children is endangered or compromised by sectarian teaching or practices. The common schools may be frequented, whenever there is good reason to do so, of which reason the bishop is the proper judge." . . . Archbishop Corrigan, in announcing this edict of the Council, said: "The Plenary Council has laid down that wherever there is a Catholic Church and resident pastor, there also, within two years from the promulgation of the council, except only in cases of extreme difficulties, of which the bishop shall be the judge, a Catholic school shall be erected and a board of visitors appointed, who will make a tour of inspection once or twice a year, and submit to the bishop an official report." And the *Catholic Review* said: "There is no longer a school question for Catholics; it is closed. The door of discussion is closed, locked and bolted, and barred by the Plenary Council." And now an advance is made all along the line for a division of the public school funds to support parochial schools.

Jesuitism has never favored the education of the masses. In its relation to them it has carried out the spirit of its proverb: "Ignorance is the mother of devotion." Compelled in Protestant countries in self-defence to open schools of its own, its real attitude towards the education of the masses is ascertained from its course in the countries where its sway is undisputed, and where it has forged the chains of ignorance upon the people. In Italy 73 per cent. of the population are illiterate; in Spain 80 per cent.; and in Mexico 93 per cent.

Dr. Brownson, the most learned pervert Romanism has secured in this country, says of the character of the education given by his own ecclesiastical organization: "We educate not for the present or the future but for a past which can never be restored, an order of things which the world has left behind, for it could be reproduced, if at all, only by a second childhood; and it has no root in the life of the nation, and as an inferior civilization it has done much to corrupt and lower our civilization and morals." The foreignism which Roman Catholics bring with them and perpetuate in their foreign colony is uncatholic and antagonistic to the American idea, and has done more injury to the American idea of civilization than the Catholicity they also bring with them has done good." The text that inspired these comments must

have been found in the following utterance of Pius IX.: "The absurd and erroneous doctrines or ravings in defence of liberty of conscience are a most pestilential error, a pest of all others, most to be dreaded in a state."

TEACHINGS FROM STANDARD JESUIT AUTHORITIES.

For centuries the relation of Romanism to education has been controlled by the Jesuits, and when they have been expelled from states, and ostensibly suppressed by Popes, they have been restored to power before the systems of instruction they had instituted had been changed or reformed. This changeless system of education is their boast. Let us see what it is. Meantime, let us remember that Leo XIII. has restored the Jesuits to power, and therefore there can be no debate as to the relation of things. *Romanism at the present moment of human history means Jesuitism.*

Now the Jesuits themselves admit that they are to be judged by the writings of their principal authors. Gretser says: "It is not from vague and obscure descriptions that an opinion of the doctrine of the Jesuits can be found, *but from their books*, which, by the blessing of God, are already very numerous. . . . It is from the books of our theologians that the reader will easily judge whether our doctrine is comparable to the doctrine of Jesus Christ." No book written by a Jesuit can be published until it has been approved by the General. And for all the works published by its members the order is responsible.

Listen to the following accurate quotations from Jesuit books. The sources of these quotations are filed, and ready to come forth in case any man venture to challenge their accuracy, and with them will come forth troops of others fit to become their companions. The limits of this paper prohibit the extended references which have been compiled.

Here are some of the teachings on *Murder*:

"Christian and Catholic sons may accuse their fathers of the crime of heresy, if they wish to turn them from the faith, although they may know that their parents will be burned by fire, and put to death for it, as Jolet teaches. They may also justly kill them, observing the moderation of a just self-defence, if they forcibly compel their children to abandon the faith." "A calumniator should first be warned that he desist from his slander, and if he will not he should be killed, not openly, on account of the slander, but secretly."

"It is lawful for a son to rejoice at the murder of his parent, committed by himself in a state of drunkenness, on account of the great riches acquired thence by inheritance." . . . "The general, and the other fifty heads of houses and rectors to be appointed by him for the occasion, can grant a dispensation to members of our order, in all cases without exception under the seal of confession only, but the dispensation in the case of murder does not include ministering at the altar." "In the case of irregularity, arising from bigamy and from murder, it is reserved to the general alone."

“Sotus, Suarez, Durandus, and others affirm, with great probability, that the Pope has power in any particular case, not so much to dispense as to declare the Divine law not to be obligatory in that particular case ; for it seems necessary that such power should exist in the Pope for the common good of the church, on account of the various circumstances which may arise.”

Here are some of the teachings on *Theft*:

“It is not a mortal sin to take secretly from him who would give if it were asked, although he may be unwilling that it should be taken secretly, and it is not necessary to restore.” . . . “It is not theft to take a small thing secretly from a husband or a father, but if it be considerable it must be restored.” . . . “Servants are excused both from sin and restitution if they only take for equitable compensation.” . . . “The Salamancan Jesuits say that the servants may act upon their own private judgment in compensating their own work.” . . . “He by no means sins against justice who compensates himself rather than have recourse to legal procedure, whenever this may be attended with difficulties, or the danger of scandal, or extraordinary cost, because their recourse to legal procedure is impossible.”

Here are some of the teachings on *Equivocation*:

“It is not intrinsically wrong to use equivocation even in making oath, whence it is not always perjury.” . . . “It is the common opinion, even amongst the more rigid doctors, that it is lawful for us for a just cause, and speaking generally, to use mental restriction when not purely mental, and equivocal words even in swearing, for then we do not deceive our neighbour, but we permit him to deceive himself.” . . . “A confessor can affirm, even on oath, that he does not know of a sin heard in confession, understanding that he heard it as a minister of Christ and not as a man.” . . . “A poor man absconding with goods for his own support can answer the judge that he has nothing.” . . . “If sacramentally an adulteress has confessed her adultery she can deny adultery to her husband, and say I am innocent of this crime, because by confession it was taken away.”

Here are some of the teachings on *Oaths*:

“To say ‘I swear that it is so’ is not truly an oath, because in that case the Divine testimony is neither explicitly or implicitly called upon.” “An oath without the intention of binding oneself is not a promise, but a mere purpose ; therefore, the promise being evanescent, the oath is also such, and is considered as made without the intention of swearing, which certainly, as we have seen, is null and void ; but if no oath exists there is no obligation of fulfilling that oath.” . . . “He who has sworn to a judge that he would speak what he knew, is not bound to reveal concealed things. However, let oaths be ever so valid, they can be released by the church.” . . . “The binding force of an oath has to be interpreted according to the tacit conditions either included or implied therein.”

Here are some of the teachings on *Rulers and their Subjects*:

“The spiritual power may change kingdoms, and take from one to transfer them to another, as a spiritual prince, if it should be necessary for the salvation of souls.” . . . “The right of deposing kings is inherent in the supreme sovereignty which the Popes, as vicegerents of Christ, exercise over all Christian nations.” Cardinal Manning describes the Pope as saying: “In Christ’s right I am sovereign. I acknowledge no civil superior, and I claim more than this, I claim to be the supreme judge on earth, and director of the consciences of men, of the peasant that tills the field and the prince that sits on the throne ; of the household that lives in the shade of privacy and the legislature that makes laws for kingdoms, and am the last supreme judge on earth of what is right and wrong.”

Here are some of the teachings on *Payment of Taxes*:

“Speaking generally of taxes, Lugo is of opinion that people should be exhorted to pay them, but that after the act they should not be compelled to make restitution of a duty they may have withheld fraudulently, if they have any probable ground for

persuading themselves that in so great a number of taxes they may have paid something not justly, or that they have contributed adequately to the public wants." . . . "Those who import prohibited goods in small quantities, and for their own benefit, especially if poor, are certainly not liable to blame ; the others (the rich and systematic smugglers), however, are in danger of sinning against their duty towards themselves, by running a risk of very severe penalties."

Here are some of the teachings on *Gifts in Wills* :

"Can Bishops, with just cause, alter pious dispositions?" The answer is that the commonly held opinion is that "bishops, as ordinaries, have this power of altering dispositions in wills, for such altering is a dispensation in the law, prescribing the exact fulfilment of last wills, so that when it is said by the Council of Trent that such dispensations can be made, and it is not expressed by whom, it is understood that it can be done by bishops, as Suarez and Sauchez teach. Though the bishop could not do it of his authority as ordinary, still he can do it as delegate of the Apostolic See, provided there is a just cause for his sentence, and this point is proved by the Council of Trent."

Quotations teaching questionable morality and putting a premium on immorality might be multiplied, but these specimens will suffice. Most of these extracts are taken from the standard works of theology, now used in the College of Maynooth, and other Roman Catholic seminaries under Jesuit control, and from the writings of Liguori, who was formally canonized by the Pope, and in 1870 made a doctor of the church, and of whom Leo XIII. declares "that though he wrote most copiously, yet it became evident, after a diligent examination of his writings, that they may be all perused by the faithful without any danger of stumbling."

Is this a fitting training for a priesthood, whose influence in educating the masses is all-powerful and all-pervading? Was Lord Palmerston right when he declared that "the teachings of the Order of Jesuits are incompatible with the safety of government and the well-being of society?" William Marshall says to the English people: "Jesuit-bound Popery and Protestantism are once more in your native land, struggling with each other for mastery, if not for existence."

The nobility, the ministry, the seats of learning in England are fast being Romanized. "Numberless are the instances in which a widow has denied herself comforts for many years in order to send her darling son to Oxford or Cambridge, only to find him return dead to her in popery." The Romish population in England in 1845 was one in fifty, now it is one in fourteen. Romanism has in Great Britain about 200 colleges and schools, and mostly under Jesuit control. The annual payments from public funds in support of Romanism in Great Britain and Ireland amount to £716,703, and in Canada the annual value of endowment for this same support is £276,250. In the United States it is impossible to at all accurately determine the

enormous amounts that, through political crookedness, find their way into the treasury of Roman institutions. Through its educational methods Romanism is grappling with the great Republic. It has in the United States 154 hospitals, with 30,000 inmates ; 320 asylums, with 40,000 inmates, and hospitals and asylums are converted into schools for propagating the Roman faith ; it has 124 Jesuit and other colleges and institutions of high grade, with 19,000 students ; it has 577,000 students of all classes under its instruction. It claims as members and adherents 7,000,000 of the population, and it has property valued at \$70,000,000.

ROME TEACHES COMMUNISM.

Mr. Guinness forcibly calls attention to the fact, that the claim preferred by the rioters in Trafalgar Square, that the state is bound to supply work for the unemployed, seems to have found an ardent advocate in the person of Cardinal Manning, and has given rise to an animated controversy in the public papers on questions of Social Political Economy. Cardinal Manning bases his argument upon what he terms "the law of natural right" which he alleges has a divine sanction, and in an article in the January number of the *Fortnightly Review* he states :—"The obligation to feed the hungry springs from the natural right of every man to life, and to the food necessary for the sustenance of life. So strong is this natural right that it prevails over all positive laws of property. Necessity has no law, and a starving man has a natural right to his neighbor's bread." Such teaching is rank communism. The Divine law says, "Thou shalt not steal" ; but Cardinal Manning asserts that "necessity has no law." A man, by his own folly, by intemperance, by extravagance, by indulgence in vice, or by idleness, may have reduced himself to a state of need, yet "his natural right to life prevails over all positive laws of property," and he has a natural right to steal his neighbor's bread. Cardinal Manning refers us to the writings of Liguori. This so-called Saint is held up by the Cardinal as of the highest authority in the Church of Rome, and says that "his decisions may be safely followed." The reference to Liguori's writings show the value that is to be attached to his opinions, which are held up by Cardinal Manning as principles of morality ; yet the Cardinal is supported in the approval of these opinions by the most exalted authorities of the Church of Rome. This is what Liguori teaches in reference to stealing. In the original works to which we have referred, we find as follows :—"It is certain that he who is in extreme want may steal the property of another (*posse alienum*

surripere) as much as is sufficient to deliver himself from such a necessity. Thus, commonly the doctors teach with Thomas (St. Thomas Aquinas.) The reason of the doctor is, because in such a case all things are common ; for the law of nations by which a division of goods was made, cannot derogate from the natural law, which pleads for any one the right of providing for himself when he suffers under great necessity. The same thing also is said when a necessity is next to extreme, or equivalent to it." (vol. iii. p. 237, n 519, lib. iv.) Liguori then proceeds to examine the circumstances that contribute such a case of grave necessity, which would authorize a man to steal. Amongst which he enumerates the danger of death or of the punishment of the galleys, or a perpetual imprisonment, or severe disease, or infancy ; and he teaches that if a man is so ashamed of begging that he would prefer death itself, he may provide for himself out of another man's property. Such teaching would doubtless obtain approval with many of the Socialist fraternity who advocate the rights of man, and affirm that " the acquisition of property is robbery." The principle of community of property, moreover, has been recently affirmed by the Roman Catholic Bishop Nulty in Ireland. In the *Times*, Dec. 28th, 1881, attention was directed to a document, which at that time " was being distributed by the Roman Catholic priests in Ireland," which ran as follows :—" Land, the common property of all. The land of every country is the common property of the people of the country ; because its real owner—the Creator who made it—has transferred it as a voluntary gift to them. *Terram autem dedit filiis hominum.* (The earth He hath given to the children of men.) Now, as every individual, in every country, is a creature and a child of God, and as all His creatures are equal in His sight, any settlement of the land of this or any other country that would exclude the humblest man in this or that country from his share of the common inheritance, would not only be an injustice and a wrong to that man, but would, moreover, be an impious resistance to the benevolent intentions of his Creator."

THE EVIDENCE OF LORD MACAULAY

as to the blighting effect of the teaching of the Church of Rome is instructive. He writes :—" During the last three centuries to stunt the growth of the human mind has been her chief object. Throughout Christendom, whatever advance has been made in knowledge, in freedom, in wealth, and in the arts of life, has been in inverse proportion to her power. The loveliest and most fertile provinces of Europe have, under her rule, been sunk in

poverty, in political servitude, and in intellectual torpor, while Protestant countries, once proverbial for sterility and barbarism, have been turned by skill and industry into gardens, and can boast of a long list of heroes and statesmen, philosophers and poets. Whoever knowing what Italy and Scotland naturally are, and what four hundred years ago they actually were, shall now compare the country around Rome with the country around Edinburgh, will be able to form some judgment as to the tendency of Papal domination. The descent of Spain, once the first among monarchies, to the lowest depths of degradation—the elevation of Holland, in spite of many natural disadvantages, to a position such as no Commonwealth so small has ever reached—teach the same lesson. Whoever passes in Germany from a Roman Catholic to a Protestant principality, in Switzerland from a Roman Catholic to a Protestant canton, finds that he has passed from a lower to a higher grade of civilization. On the other side of the Atlantic the same law prevails. The Protestants of the United States have left far behind them the Roman Catholics of Mexico, Peru, and Brazil. The Roman Catholics of Lower Canada remain inert, while the whole continent around them is in a ferment with Protestant activity and enterprise.”

For further confirmation we may next turn to a work entitled, “Protestantism and Catholicism in their bearing upon the Liberty and Prosperity of Nations, by Emile de Laveleye, with an introductory letter by the Right Honorable W. E. Gladstone, M.P.” “This work,” as Mr. Gladstone observes, “has initiated the discussion of a question which heretofore can hardly be said to have been presented to the public mind, and which it seems high time to examine. That question is, whether experience has now supplied data sufficient for a trustworthy comparison of results, in the several spheres of political liberty, social advancement, mental intelligence, and general morality, between the Church of Rome, on the one hand, and the religious communities cast off by or separated from her on the other.”

ROME'S POWER OVER THE PRESS IN ENGLAND AND IN THE UNITED STATES.

The Romish journals also justly boast of the educational influence they have obtained in the control of the public press. The *Weekly Register*, London, 19th of June, 1869, stated:—“There is not in London a single newspaper of which some of the leading reporters, and one or more of the chief persons on its

staff are not (Roman) Catholics." The *Catholic Times* again, May the 28th, 1880, stated:—"The number of Catholic pressmen in London is now very large—not that their influence can make itself pronouncedly felt under Protestant editorial supervision. Anti-Papal *Punch* has its F. C. Burnand, who was at one time on the point of entering a religious community ; and even the *Standard*, which was established with the special intention of attacking the Catholic religion, includes Catholics on its staff. On the *Times*, *Morning Post*, the *Daily News*, and the *Daily Chronicle*, Catholic pens are at work ; also on the *Saturday Review*, the *Spectator*, and lighter weeklies such as the *World*. The monthly magazines have many contributors of the same creed—in evidence of which we may mention that a glance over the forthcoming June number of *Tinsley* shows us no fewer than four articles written by Catholics. Of course these contributions are for the most part colorless in religion ; but in the very fact that they are neutral, and not biased against Truth, there is much cause for congratulation, especially when we remember the sort of writing that passed muster thirty or forty years ago."

We can name instances in which this influence has been ostensibly exercised to the prejudice of Protestantism, and we advisedly ask : "Are these statements of the Roman Catholic journals merely so many instances of 'exaggeration' and samples of the braggadocio to which the *Times* refers?"

In their references to this pilgrimage no notice has been taken by the *Times* and the other journals of the erection of an image of the Virgin and Child at the northern entrance to Westminster Abbey. The restoration of such material objects of Romish worship is significant when considered in connection with the pilgrimage made to the shrine of the Confessor. Canon Duckworth writes to the *Times*, October 23rd, that the memorialists who made the protest are wide indeed of the mark if they have persuaded themselves that the Dean and Chapter of Westminster are aiding and abetting a Romeward movement, and that the erection of a statue of the Virgin and Child in the restored north porch is an indication of such sympathy. One would think that the image of the crowned infant, Christ, in the arms of the uncrowned human mother ought to satisfy the most sensitive Protestantism."

In the United States the majority of the secular papers of extended circulation either have not or will not discuss or give news concerning the aggressions of Romanism upon our civil and religious liberties, thus giving strong color to the claim of Jesuitism that it holds a free press in subjection.

SOME FACTS OF INTEREST FOR CANADIANS.

The "Monthly letter of the *Protestant Alliance*," (England) for October, 1888, contains the following matters of interest for Canadians:—"In the colonies we find that the Jesuits are continuously gaining ground. In Canada, by the terms of the capitulation at the conquest, the property of the Jesuits was confiscated, and the members of the order were excluded from all right to the possession of estates. Now, the Jesuits have not only obtained a footing in Canada, but have so far regained their influence in that country, that, by means of the Roman Catholic vote, they have even procured the passing of legislation in their favor. The *Philadelphia Protestant Standard*, July, 1888, says:—"The pestiferous Jesuits have succeeded at last in extorting \$400,000 from the Province of Quebec as compensation for what they claim to have been 'confiscation' of certain estates in 1800 by the British crown. It is a dangerous precedent and a very bad deal all around. The Jesuits have no legal or moral right to that money. They were not legally in existence in 1800, for Pope Clement XIV. had, in 1773, suppressed the infamous order, and it was not till 1814 that another infallible (?) Pope restored the Society to its former state. In addition to the \$400,000 paid from the public chest, the Jesuits receive from Mr. Mercier, the Quebec premier, a transfer of the Laprairie common which belonged to their order last century."

On this point the Huntingdon, P.Q., *Gleaner* of July 12th says: "The Jesuits Estates Bill has passed the Legislature, and unless Sir John Macdonald can be induced to secure it being vetoed it will become law. The real significance of the measure does not seem to be recognized by the public. The worst aspect of it is not the taking of public money for sectarian purposes, and particularly to endow a secret society so detested as the Jesuits, but the setting at naught of British authority, by denying the validity of the Queen's title to Canada, as derived from the Conquest. To illustrate this, take the case of the restoration of the particular estates that belonged to the Jesuits. If there is a part of the Province that was more peculiarly the British Sovereign's than another it is that flat expanse at the foot of the Lachine Rapids, where her troops lodged and paraded for scores of years. Yet it is to this block of land, over which the veterans of the Peninsula and of Waterloo daily marched, over which the will of the Queen's commandant was absolute, and her standard saluted the rising and setting sun at bugle-call, that our Legislature has decided the British Sovereign had no right, and

ordered to be restored to the Jesuits. The restoration of Laprairie Common to the Jesuits is a declaration by the Quebec Legislature that the British occupation of Canada was a usurpation, and that the Sovereign never had a true title to it.

"The Jesuit Bill is not only a misapplication of public money, a squandering of the resources of the Province, an endowment of a religious denomination at the expense of those who are not its adherents; it is a disloyal act, a treasonable defiance of the rights and prerogatives of the British Crown. This Jesuit Bill is an attack on the settlement effected by the Conquest, and renders dubious every concession of real estate in Quebec under the Royal manual, for it declares there is a title that prevails above that of the Crown patent."

The influence of the Jesuits in Canada has extended even to the Press. The *Toronto Mail*, July 23rd, 1888, writes: "The newspapers have been prohibited from dealing with the Jesuit Endowment Bill. Since *L'Aurore* wrote, directing attention to the ecclesiastical discipline exercised over the Press, another typical case in point is furnished by *La Vérité*, the well-known Ultramontane journal, in its issue of the 21st. *La Vérité* has just entered upon the eighth year of its publication, and the Editor announces to his readers that 'we once more renew our absolute adhesion to the teachings and directions of the Sovereign Pontiff, and reiterate the declaration we have so often made, to wit, that we have always been, that we still are, and, God helping us, that we always will be, ready to disavow and correct the slightest error, the least deviation that competent authority may point out to us in our writings.' In plain English *La Vérité* unqualifiedly accepts the clerical censorship."

In their determination to obtain eventually the absolute control of education the Jesuits in Canada have gained a further point of vantage.

The *Toronto Mail*, July 30th, 1888, writes:—"The long struggle in Quebec between the Jesuits and Laval University, for the control of higher education, is about to be decided in favor of the Jesuits. The Superior of the Order has gone to Rome to arrange for the establishment of a Jesuit University at Montreal, in opposition to the succursale, or branch of Laval, opened there in 1878. The Rector of Laval has gone to Rome, and Mr. Mercier likewise intends to appear there, to be in at the death of the old Gallican movement. The Jesuits maintain that Laval is a Gallican institution, and that it has failed to meet the demand for University training. . . . *La Minerve*, in its issue of the 27th inst., shows on behalf of Laval that Rome has

always opposed the formation of a Jesuit University, and implies that it is therefore bound to continue its opposition. But the Jesuits are now fully equipped for the work they desired to undertake, and the conditions having thus been changed, Rome can safely aver that a new era has arisen. The decoration of Mr. Mercier with the Grand Cross of St. Gregory is accepted by most intelligent observers of the struggle as a broad hint that Pope Leo intends to decide in favour of the Society," . . . "The transfer of higher education in Quebec from the hands of Laval to the hands of the Jesuits is a matter of no little importance to us all, for it signifies that Ultramontanism, with the peculiar doctrines included in it, has trampled over the more liberal form of Roman Catholicism." . . . "The Jesuit University is to inculcate 'the well-understood principles of the Jesuit Society,' and also 'to exert a beneficial influence on primary education,' which means, we suppose, that the teaching in the public schools of the Province is to be made, if possible, more obscurantist. Further, the University is to 'cultivate and cherish the national spirit' of Lower Canada: that is to say, it intends to make Lower Canada more French as well as more Papal."

The endowment of this society, with the circumstances attending the process, brings out with painful clearness the fact, apparent enough in other directions, that instead of coming together the two races of which this country is composed are rapidly drifting apart. . . . "Every French Canadian contends indeed that English Canadians have nothing whatever to do with the matter—that we are a separate and distinct people who have no right to meddle in their affairs. And the two political parties in the English Provinces tacitly admit this to be the case. Both Sir John Macdonald and Sir Richard Cartwright must at least suspect the Jesuit denomination is a serious thing for Quebec; yet each resolutely shuts his eyes, as though the future well-being of the French half of the population were something that lay entirely beyond his concern." The efforts of the Jesuits in Canada appear to have a striking similarity to the action of the Romish Church in Ireland, and it would appear that the object sought by the Jesuits is to effect a dismemberment of the Empire, in order to break up and destroy the power of Great Britain as a Protestant State.

VICTOR HUGO AND GUIZOT.

We may well repeat here the protest of Victor Hugo:—A few years ago the Roman clergy determined to secure control of the

national schools, and called upon the French Assembly to pass an act making them the only legitimate instructors of the young. This attempt to bring public instruction under the supervision of Rome drew from Victor Hugo the following protest: "Ah! we know you; we know the clerical party. It is an old party. Every step which the intelligence of Europe has taken has been in spite of it. Its history is written in the history of human progress; but it is written on the back of the leaf. That it is which persecuted Harvey for having proved the circulation of the blood. In the name of Jesus it shut up Galileo; in the name of St. Paul it imprisoned Christopher Columbus. To discover a law of the heavens was impiety; to find a world was heresy. This it is which anathematized Pascal in the name of religion, and Montaigne in the name of morality. For a long time already you have tried to put the gag upon the human intellect. You wish to be the masters of education, and there is not a poet, not an author, not a philosopher, not a thinker that you will accept. All that has been written, found, dreamed, deduced, inspired, invented by genius, the treasures of civilization, the venerable inheritance of generations, the common patrimony of humanity and of knowledge, you reject. There is a book which is from one end to the other an emanation from above, a book which is for the whole world, a book which contains all human wisdom, illuminated by divine wisdom, a book which the veneration of the people calls the Bible. Well, your censure has reached even that book. How astonishing to see the finger of Rome placed upon the book of God! And you claim the liberty of teaching. Stop! Be sincere! Let us understand. The liberty you claim is the liberty of not teaching. You wish us to give you the people to instruct. Very well. Let us see your pupils. What have you done for Italy? What have you done for Spain? What have you done for centuries? You have kept your hands upon the schools of these two great nations, illustrious among the illustrious. What have you done for them? I am going to tell you. Italy is, of all the states of Europe, that where the smallest number of natives know how to read. Spain, magnificently endowed Spain, which received from the Romans her first civilization, from the Arabs the second—what have you done for Spain? Taken everything from her and left her the Inquisition. This is what you have done for these two great nations. And now what do you wish to do for France? Stop! You have just come from Rome. I congratulate you. You have had fine success there. You have come from gagging the Roman people. Now you wish to gag the French people.

I understand you. The attempt is still more fine, but take care! It is dangerous! France is a lion and is alive!"

Guizot writes:—"As to the Jesuit system, it can now harmonize with any system; while it, moreover, is antagonistic to all other ecclesiastical efforts at general education. The only successful system that can be obtained is that of the United States, where the Church and State unite with and co-operate in public and higher education, into which the Jesuit system cannot enter as a part."

SPEAKING AS A CITIZEN OF THE UNITED STATES.

As a citizen of the United States you will permit me to speak as follows, while I suspect you will find some of the facts applicable to your Dominion. But, says the ignorant commentator, or the cloistered scholar, or the compromising citizen, you are an alarmist. Rome loses great numbers of adherents through the power of our free schools and free institutions, and by the detaching power of our independent national spirit. These matters will adjust themselves. But the most of the detached become dangerous citizens, because the rebound from intellectual bondage carries them beyond national liberty into license and excess. The multiplication of subjects for Jesuitical domination confronts us with a great peril. In 1806 the Roman Catholic population was 100,000, in 1888 over 7,000,000. In 1800 there was one Romanist to every 53 of the whole population; in 1888 one to seven. It is the relative gains that are instructive. During thirty years preceding 1880 the entire population increased 116 per cent., the communicants of evangelical churches 185 per cent., the Roman Catholic population 294 per cent. James Parton estimates that in 1900 one-third of the entire population will be Roman Catholic.

With persistent and peculiar skill the Jesuits attempt to enlist American assistance in undermining the common school system, as the most powerful bulwark of American institutions. And this fact ought to command the gravest attention of our thoughtful citizens, and mark it as a national question of vital importance, that can no longer be ignored nor trifled with in our State or National elections. Bills are repeatedly presented in our State Legislatures to assist in subjecting children to Jesuit guardianship, and for appropriations to Jesuit protectors, where they are trained not as American citizens, but as subjects of a foreign potentate. Their last nefarious scheme is to smother the Blair Education Bill in the National House of Representatives, by

securing a dominating force of Romanists on the Committee to which it is referred.

No danger to the coming citizenship and to the Republic under such educational influences! when loyalty to Republican institutions is the only security for the perpetuation of liberty, and when we are boldly confronted by a power that has for centuries proved to be a politico-ecclesiastical conspiracy against the liberties of mankind?

No danger to multitudes of American youth! when these changeless Jesuits control the Pope, and teach that he is infallible, and that he has the absolute right to demand the obedience of all citizens and civil powers?

No danger! when the Archbishop of Toronto notifies Lord Randolph Churchill that he and his brethren hold the *balance of power* in Canada, and through it have controlled the elections there, and asserts that by a similar use of the *balance of power* Presidential elections will be decided in this Republic.

No danger! when in national elections the States are so evenly balanced that a command from the Roman Pope, or Roman American Cardinal Prince; can order Roman legions, the subjects of a foreign ruler, in sufficient numbers to march to the polls and determine one way or the other the most momentous issue?

No danger! when an honestly and truthfully spoken alliteration, in which the word Romanism appears in its legitimate place in a clerical Presbyterian sandwich, can determine who shall be the President of the great Republic?

No danger! when in many of the States and Municipalities this foreign political power has such domination, that for the support of its schools and other institutions where youth are trained, its sleepless and greedy managers thrust their arms elbow deep into the public treasuries?

No danger! when "political damnation" is openly threatened by this power against citizens who dare oppose its un-American demands and aggressions?

No danger! when Jesuit teachers say "a slave state in the church," in ears that are not permitted to hear the American doctrine of "a free church in a free state?"

No danger! when the secular press seems to be largely under Jesuitical censorship, and is, because of political considerations, afraid to warn the people of perils from a power that has enslaved the intellect and conscience of man in every land?

No danger! when American citizens are summoned to Rome to answer for the crime of loyalty to American institutions?

No danger! when far-reaching plans are being devised, and

large amounts of money raised, to people the Southern States by importing ignorant and superstitious subjects of Rome and placing them under disloyal Jesuit instruction ; thus adding difficulties to the solution of the problem as to how a liberated, and yet only nominally enfranchised race can be made intelligent factors in a republican form of government, and as to how a multitude of white people, debauched by contact with human slavery, can be converted into loyal and self-respecting citizens ?

No danger ! when the Papal dictator of over 7,000,000 of our population declares that "all Catholic teachers should do all in their power to cause the constitutions of states and legislation to be modelled on the principles of Romanism. And that all Catholic writers and journalists should never for an instant lose sight of this prescription ?"

No danger ! when Salisbury helplessly makes overtures to Leo XIII. for assistance to rule Ireland by foreign Roman dictation ?

No danger ! when the mighty Bismarck at one time banishes the Jesuits from the territory and from the seats of learning of the German Empire, and at another time humbly and penitently goes to Canossa for help ?

No danger ! when petty Bismarcks by the thousand in this republic, are ready to barter away the fundamental principles of republican liberties for any office from alderman to president ?

No danger ! when already throughout the land millions of dollars are annually paid from public funds for sectarian purposes and sectarian teaching, furnishing the beginnings of a courtship designed to end in the marriage of the church and state, and the church in question teaching 'disloyalty to the state it would wed ?

One of the best equipped statesmen in our modern national history, the majestic Garfield, said in his letter of acceptance of the presidential nomination :—"Next in importance to freedom and justice is popular education, without which neither freedom nor justice can be permanently maintained. It would be unjust to our people, and dangerous to our institutions to apply any portion of the revenue of the nation or of the states to the support of sectarian schools. The separation of the church and the state in everything relating to taxation should be absolute."

In view of the *dangerous elements* of Jesuit instruction in national education are we not ready for the following platform for this continent :—Christian morality in the instruction of the youth, as a preparation for responsible and loyal citizenship, and as the historic and actual basis of our national institutions ; no sectarian perversion of the fund designed for the common education of our citizenship ; no foreign dictation to the voters of the

nations ; no church and state in our legislation : but un-sectarian schools for the future citizens, and an inquiry into the sort of education given in all institutions having legal sanction or receiving public money, and the outlawing of all nurseries of intolerance and disloyalty as measures of self-preservation of national life.

The hymn, "Ye servants of the Lord," was then sung.

REV. DR. KING : I regret very much that a serious and important engagement renders it necessary I should return at once to New York. I extend to the brethren my sincere and heartfelt gratitude for the kind way in which they have received a stranger in their midst.

ADDRESS.

REV. P. S. MOXOM, D.D., BOSTON.

The subject before us is "Romanism in relation to Education." It is a very large theme, and if one goes at all into practical details it is impossible to treat it satisfactorily within the limits of twenty minutes. The most I can do is to outline the thoughts which have come to me by a study of Romanism in a practical way in relation to our own institutions in the United States. I may say that I find in certain points a striking degree of similarity between our condition and yours. First, as to the claim which Romanism makes (when I say "Romanism" I wish to say, that with it in its character as a religion I have nothing now to do, but with Romanism as a polity, as affecting the educational, social, and political life of people,) with special reference to the matter of education.

I have here a definition of education from "A Catholic Dictionary," by Wm. E. Addes and Thomas Arnold, and which bears the imprimatur of the Cardinal Archbishop of Westminster. It is the mildest article on Catholic education I have been able to find. It says:—"Since the object of education is to form man, the prime end, in subordination to which it must be conducted, must be identical with the prime end of man himself. What this is we learn from the Catechism: it is to know and serve God in this life, and to enjoy Him for ever in the next. In subordination to this end all educational processes are to be carried on. Human beings ought to be so educated that they may know God here, and through that knowledge possess Him

hereafter. How, then, are they to obtain this necessary knowledge? The Catholic answer is, that they must seek and receive it at the hands of the one divinely-appointed and infallible witness of the revelation by which He has made Himself known to mankind—the Catholic and Roman Church. It thus appears that in the logical order the first and highest authority in all that regards education is the Church. With her sanction it should be commenced, and under her superintendence it should be continued, for were her intervention to be excluded at any stage there would be danger, lest those under education came to mistake one of the subordinate ends of man for his main end, to their own and others' detriment. . . . The organized power in society—in other words, the State—may reasonably require that all its citizens should early receive that mental and moral training which may dispose them to restrain anti-social passions, to obey the laws, and by industry to promote their own and the public welfare. Whatever control over the machinery of education may be necessary to secure the attainment of this end, that control the State may reasonably pretend to. Its claims only become unjust and oppressive when, ignoring the still more sacred right of the Church to secure in education the attainment of man's highest end, it compels or tempts Catholics to place their children in schools which the ecclesiastical authority has not sanctioned. The end pursued by the Church is primary; that pursued by the State is secondary. Each may justly demand that its authority be recognized; but the injury caused by disallowing the authority of the Church is more serious than in the contrary case, by how much that which affects man's eternal interest is more important than that which affects his temporal interest only. A third authority in education is that of the family. . . . Catholic parents are, of course, bound . . . to see that the teaching in the schools to which they send their children has ecclesiastical sanction, and to resist all attempts to make them patronize schools without that sanction.

“It thus appears that education has three principal ends, the first religious, the second political, the third domestic, but that among these the religious end takes the lead, and dominates over the other two, on account of its intrinsically greater importance. And since, as explained above, we cannot walk securely in religion one step except in union with and obedience to the Church, every well-instructed Catholic understands that the Church must preside over the education of Catholics at every stage and in every branch, so far as to see that they are sufficiently instructed in their religion.”

The Church of Rome therefore claims to have the entire superintendence and the supreme control of the whole educational process. Her claim of infallibility makes this logically necessary. Now, then, if the Church of Rome made this claim simply and wholly with reference to her own adherents, that would be one thing ; but she makes the claim with reference to all. Her policy through all time has been to claim everything and then get all she can. By its position of infallibility, Rome claims the right of control in every part of life. It recognizes no rival in government, for the temporal power is not a rival, but a subordinate power. Here, then, we must enter our protest against this assumption because, let it be freely, fairly and honestly recognized that the Roman Catholic Church is a sect. A sect is a segment—a part of the whole—and it requires a degree of lunacy amounting to genius to claim that the Roman Catholic Church is a whole. In the United States, counting the young and the old, the infirm and the demented, all told, the Roman Catholics number less than 7,000,000, while there are two Evangelical Denominations alone of which the actual communicants are a little less than 3,000,000 each, while the adherents are twice as many more, making 17,000,000 or 18,000,000. The assumption of the Romish Church that it is a whole is therefore monstrous. Has the Church of Rome any right to exercise its claim to the control of education within its own territory? Here I say, no ; because every man in this world has relations to society over which the Church, which is a human organization, has no right to assert authority, and every man has political relations over which the Church has no right to assert authority. Therefore our protest sweeps the whole line. Now, what is the end aimed at, in the second place, by the Roman Catholic theory of education? To sum it all up in one word :—It is to make good Catholics, and obedient servants of that sect which is known as the Roman Catholic Church. Cardinal Antonelli, and he is supported by a number of others, says :—“Geography, Grammar, Mathematics, are all very well, but the main end is the Catechism,” and you have heard some selections from the Catechism to-day. Now the results of education, on the basis of simple and pure argument, according to the Romanists’ idea, cannot be the best. I am bound to put my argument carefully, and to draw it as mildly as I can, because then the position is so impregnable that not all the dialecticians of the Jesuits’ school, from Loyola down, can break it. The result of education, according to the Romanist, cannot be the best, because in principle it forbids intellectual liberty, and where there is no intellec-

tual liberty there cannot be true education. The child in the preparatory school—the young man in the advanced Roman Catholic school—is not seeking the truth for the sake of truth, is not studying to know what is true in all the domains of human knowledge, for he must subject his mind to the authority of another man. I care not whether it be the whole priesthood or the Pope, the principle is essentially the same. He must submit his mind to the authority of another man, and that other man is as fallible as he himself is in all essential respects. Therefore, being compelled to put his mind in bond, there is no search of truth for truth's sake—there is no possible development of that judgment which comes through the exercise of the faculties upon the material of truth, which is brought before the mind. The judgment has gone forth peremptorily that it must be according to certain conclusions, and if the student in the Romanized school comes across a fact which seems repugnant to the Church of which he is a member, he is bound to stultify his reason and explain away the position. The result has the tendency to draw him along in a certain line, the end of which is to pervert intellectual life and place it in bond. That is so clearly true that all the educational history of modern Christendom proves what I say. Then, in the next place, the results of education, according to the Romanized idea, cannot be the best, because its principle destroys political independence. Here the very nerve of our difficulty is touched because, after all, it is under the *ægis* of political liberty that every institution, which we hold dear, thrives. Tyranny here, means tyranny through the whole domain of life. The principle under which Romanism carries on education is that of the supremacy of a foreign potentate. It raises a rivalry between two institutions, the State and the Church. The State—as a whole people—exercises the functions of self-government and self-preservation. This side of heaven there is no authority that can be a rival to that. Government to-day is representative. The people are the rulers of Canada. The people direct the will that is executed in the laws, and the operations of government, and the State is, therefore, the whole people exercising the right of self-government. The Church, ideally, as a whole people, exercises the functions of religion, but practically there is no such thing. There is one supreme Church to which all true believers in the Lord Jesus Christ belong, but there is no external body which is a whole Church. There is no corresponding unity, and God did not mean there should be in human history. The facts are the same here as in the United States. The citizen is the subject of the government, and in all

matters concerning his public life and his economic relations, he is under the authority of the people by their expressed will, which is the result of their best judgment. But the Roman Catholic, by his religion and by his education (which is simply a developing of the religious idea) is a subject of a supreme earthly authority who sits in a somewhat shaky chair in the palace of the Vatican. Where there are two sovereigns there can be no political integrity. They tell us sometimes that if a crisis came in our political life, when there should be a distinct antagonism between the will of the Pope and the government, that the Roman Catholics would stand by the government. There are many Roman Catholics who would, but I am not sure that there would not be a good many who are so bound by the ideas instilled into them, who would, as in days past, take up the sword and musket to murder the liberties of the people.

Again, education, according to the Romish idea, cannot be the best, because its methods are not those of sound culture. I would like to depart from the regular course and ask a question: How many of you here are really familiar with the character of the teaching of the books used in the schools of the Roman Catholic Church? I will ask those to stand up, who are so familiar.— (About six clergymen stood up.)

REV. DR. MOXOM:—I find there are about half-a-dozen. I have here one of the books used in the schools, and I will give you a few samples of the instruction seriously given to children. Under the head of “Discoveries and Inventions of Catholics,” it says:—

“It will be seen that not only the Church has been no obstacle to progress, either in science or art, but that to Catholics is due the discovery of nearly all the valuable inventions we have. Carefully examined it will be seen that, with the exception of the steam engine and the railroad, little that is really new has been discovered other than by Catholics. It is true valuable improvements have been made, but discoveries and inventions of things entirely new are few and far between.”

Again, with reference to the Reformation and Luther:—

“In 1517 Pope Leo X. published a Jubilee and directed that the alms to be given should be sent to Rome to help complete the great Cathedral of St. Peter, then being built. Tetzl the superior of the Dominicans was appointed to preach this Jubilee throughout Germany, which greatly displeased Luther because of the slight, as he supposed, that had thus been thrown upon the Augustinians by not inviting them to preach the Jubilee.”

I will read you part of a chapter on the history of Protestant Reformation in England:—

“To make converts Catholicity has ever appealed to reason; Protestantism, like Mohammedanism, to force and violence. In England and Scotland Protestantism was forced upon the people by fines, imprisonment and death; in Germany and Russia, Sweden and Denmark and Norway the same. Protestantism began with an open Bible and free interpretation, and has ended in division and disbelief. By the above principle everyone becomes judge of what he will or will not believe. Hence among

Protestants there are always as many religions as there are individuals ; the churches divided and torn to pieces, ending in Infidelity and Mormonism. On the other hand Catholicity remains ever the same, because Catholicity is truth, and truth changes not."

There is a lament in the last chapter. It says :—" Within the Church there is much to console and much to afflict. The indifferentism of the world is largely affecting the faith of Catholics : numbers are becoming cold, or adopting the loose doctrines of the day. The teachings on civil freedom, now so prevalent, are exciting to a religious freedom that must end in disbelief." This is from a Bible history, to which is added a compendium of church history prepared for the use of Catholic schools, by Rt. Rev. Bishop Gilmour, D.D., Bishop of Cleveland.

Brethren, you laugh at the gross absurdity stated in this book. I tell you it is no laughing matter that 500,000 children in the United States, and I know not how many in Canada, are taking this falsehood into their minds as history. When they are men and women with those ideas rooted in their minds, what are you going to do with them. We do not appreciate the significance of the fact that the whole method of culture in these schools of the church is against sound culture, is against political integrity, is against intellectual liberty, and you take those three questions out of our life and education and what is the result ? Is it not time that we should wake up ?

Let me say in the few minutes yet remaining to me that the state, as a whole people, exercising as a whole people the right of self-government, has, as its duty, to educate the children of the whole commonwealth. The state must do this as self-protection. It must oppose ignorance and the foul brood of vice and crime that spring from ignorance ; and, on the other hand, foster enlightenment and patriotism. The facts developed by a careful study of successive censuses are significant and interesting on these points.

In the second place, the state must educate because a large part of the people have not the means to provide their children with the best education. In the city of Boston the poorest boy can have an education that sets him well on the way for Harvard University, and without it costing his father one penny. Not only is he furnished schooling in magnificent buildings, beautifully adorned and well ventilated, and supplied with all the appliances of the educational art, but he also has free school books, and, with one exception, the best text books in the land are given him free ; even the boy's slate and lead pencil are given him by the state. That is the fruit of the whole people taking possession of education, where the children are taught

the principles of liberty, and the facts of history, not warped as they are in the book from which I have quoted, but the truth as far as men have found it, in history, science and literature. The elements of industry are also taught,—that primary training of hand and eye in the use of materials which by-and-by will make the skilled mechanic, the skilled girl in domestic work, and the faithful mother.

Again, we teach in our public schools the elements of Christianity,—that Christianity which has its spring in the sermon on the Mount. While there is no invasion of any religious right and no specified religious teaching, in the ordinary sense, there is the teaching that comes from God. In these particulars we are laying a foundation for the life that is to come. Of course, this whole scheme of education is repugnant to the Roman Catholic Church, and the two stand in antagonism. One or the other must go down. Which will go down in the United States, I have no doubt. The people who have come from other lands, and who are members of the Roman Catholic Church, have tasted of liberty and they are not going to give it up. I know that eternal vigilance is the price of liberty, and I know that revolutions do not go backward, and that mighty gramp fish,—the Romish Church—cannot stultify the liberties of the Republic or of its own adherents. There are many Roman Catholics in Boston who have gone through the High school, and some of them through Harvard University, and as those men increase in number, the whole method and activity of the Roman Church with reference to education must change. That means that the Roman Church as it has existed must go down. It cannot live forever in the air of liberty. It is for us to faithfully support along the lines of truth and liberty our national system of education, and to make it so good that it cannot have a rival. Make our schools so good, that as the people grow in intelligence they will refuse to keep their children in places to learn their catechism, but that they will send them to the public schools where they will be trained for that efficiency in life which their parents desire.

ADDRESS.

REV. DR. SAUNDERS, HALIFAX.

If it is asked what relation Romanism holds to education, a distinct statement of the character of the education referred to is both just and necessary in any attempted reply. It may, therefore, be said that education is the training of the faculties and powers of the man in harmony with the laws of his own being, and of the world in which he lives. The acquisition of knowledge is a matter of course. In obtaining this training the learner is taught that he possesses the right, the liberty, and the power to employ all his talents as a free agent, accountable alone to God, in whatever He requires of him in duty to his fellow men and to his Maker. In this educational work these rights are regarded as inalienable, and more precious than all material wealth. Their claims are recognized in the choice and application of the methods and principles employed in educating the young.

The individuality of the student is made distinct and emphatic. Personality is not merged in the community. One by one the members of the race appear in this sphere of action, one by one they are accountable to God, and one by one they will stand for themselves in the great judgment. This personality is emphasized in all sound education, but there is not only a dissolution of the community into the elements of a distinct individuality, but each individual is taught that he is a part of a great whole, and that there is a unity of all men.

The doctrine of the regal rights of reason and conscience is both fundamental and essential to all sound education. Any system lacking it will fail to do justice to the people, whatever its methods, or however skilful its administration. The right to think and decide independently is an inheritance, and not an acquisition. As Paul said in regard to Roman citizenship, so every man may say of himself in a wider sense, "I was free born." This is not a possession which a man is at liberty to use or not, to hold or to surrender. No one has a right to take it from him. Indeed, to yield it up for any consideration is a betrayal of a sacred trust, and exchange of freedom for slavery. Whoever takes away this priceless gift is a tyrant and a robber, not only a robber of man, but a robber of God.

Lest there should be a wrong estimate of this divine gift of freedom, and man thereby be seduced to make claims for false liberty, it becomes necessary that he should be taught that his

sphere of independent action is bounded by a system of laws under which he was created, and under which he should be trained and spend his life. Limited therefore by these laws, ordained for the government of matter, mind, and spirit, and by the additional precepts and doctrines embodied in the system of revealed religion, man finds the sphere of his free agency, and ample scope for the exercise of all his talents. Any transgression of these bounds is license, not liberty. A system of education founded on these principles is adapted to all peoples, and essential to the world's welfare. Both professedly aim at Christian education, and there are many doctrines held in common—the trinity, the fall of man, the incarnation and sacrifice of the Son of God, and future rewards and punishments, Romanism having added the myth of purgatory. In the work of education many of these common truths are taught and believed. The gulf that separates them is not doctrinal, it is that of principle—the principle on which instruction shall be given. Here Protestantism and Romanism part company. The one gives freedom to the reason and the heart in all subjects, religious and secular. Train the reason, enlighten the judgment and the conscience, says Protestantism. Let religion and all collateral truth be subjects of rational faith. Rome, on the other hand, says that in this field there is no employment for either reason or conscience. These are not subjects for independent minds and free souls. Faith and service are defined and offered for unreasoning acceptance. "To seek truth and pursue it"—religious truth, all truth—is the right and responsibility rolled by Protestantism upon every person. The success of the Christian religion, under either flag, it is firmly believed, depends upon the efficient working of these respective polities. The administration of Rome's plan would be the destruction of Protestant Christianity, and the administration of the Protestant plan would destroy Romanism.

When these two systems, unchanged, embrace each other, then, in the natural world, oil and water will make a permanent mixture, and in the spiritual world Christ and Belial will be in loving fellowship. The prolonged endeavors of the State to work a miracle here will be as successful as the long search for the philosopher's stone. Nova Scotia and New Brunswick have one system, but a double administration. Rome likes that, for it is double dealing. Quebec is dual both in statute and in administration. That plan stands out in plain honesty, and is not open to the charge of duplicity.

Must Protestants be forced to adopt the Romish polity?

Must Romanists be forced to adopt the Protestant polity? Are the welfare and the existence of the State at stake if Romanism carries out its own educational plans? If not, where is the ground for coercion? How do compulsion and religious liberty get into harmony over this question? That great peril comes to the State through Ultramontane, that is Jesuitical, education, is abundantly proved by history.

Free state systems without the Bible, and lacking the constant instruction from Christian teachers, at liberty to draw their authority for the morals they inculcate directly from the Word of God, may lead some of the Roman Catholic youth from papal bondage into the bondage of infidelity, but they will never give, in the best sense of the word, a Christian education.

To take away the objections of Romanism, State schools have been nearly denuded of the Christian religion, and the fruits are apparent. A Christian people should give a Christian education. When national systems provide for the education of the heart, as well as the head, then their labors will be wholly in the interests of Christianity. The conscience and the moral nature are in some measure neglected, and this neglect gives Romanism some ground for stigmatizing the work as godless, but should it become rationally godly it would be no more acceptable to Romanism. Rome will never be taken for Christ through such public schemes of education as are now fostered by the State.

Her contact with popular education has supplanted, to a large extent in many places, her illiteracy with the knowledge of reading and writing. Here is the door through which religious literature and the Bible may enter. Should this province, for instance, be invaded with a large Christian army, burning with Apostolic zeal and imbued with the spirit of Christ, furnished with the sword of the Spirit, victory in due time would be certain.

Its contrast with the meagre, unshapely polity of Romanism is striking and significant. The relations of the one to the other can be best seen by bringing the two systems face to face. The one is already described. What are the essential principles and the prominent characteristics of the other? Instead of liberating and guiding the thoughts, and training the judgment and hearts of the people in the exercise of their inalienable freedom, it binds the reason and conscience, and brings the education of the world under the tyranny of Papal authority. In vain is search for points of correspondence between them in any of their essential principles.

As is well known, education begins with the dawn of intelli-

gence, and ends with the close of life. The work is chiefly done in the family, the school and the Church ; but outside of these departments of life, agencies and influences exist which help to train the mind and mould the character. This is true of all systems. Rome knows and appreciates this. Her work begins at the earliest possible moment. Nothing is left undone in the employment of her varied means to supervise and overtake all the work required. Before the conscience and the reason are able to claim their rights, they are perverted and brought under priestly control. In the study of religion, all exercise is denied them, except to receive, without questioning, the instructions and dogmas of the Church. Little by little they are led into almost hopeless bondage ; and their possessors are taught to boast and rejoice in this mental and religious servitude. The priest, in the name of the Pope, robs helpless infancy, comes between immortal beings and their Creator, dictates religious belief, prescribes rules of conduct, as if he held in his hand authority derived from the Eternal Throne to bind the mind and spirits, and to appoint the destiny of his fellow men. The educational polity of Rome is in harmony with these assumptions. It is the same throughout the whole world, and is everywhere well understood.

To reason and judge in religion is strictly forbidden. This is not denied alone to youthful and ignorant minds. No natural talents or attainments in learning entitle a man to the independent use of his reason and conscience. The judgment may rebel, and the soul cry out for freedom ; but their demands are mocked by inexorable dogma, and by the enforcement of a merciless tyranny. To doubt even, is the beginning of damnation. To this slavery is added the right to enforce both belief and practice upon unwilling souls. The spiritual pains and penalties, hung over the heads of the disobedient, to be suffered in time and eternity, are not the only means of securing uniformity in belief and worship. Magisterial authority is employed to compel unwilling spirits. History is filled with the records of this dogma, reduced to terrible practice. This plenary power dwells in the infallible Pope, and is delegated to all the grades of sacerdotalism ; and is, therefore, everywhere present, ready and alert, watching, defending and sustaining the work of keeping the people in religious and intellectual bondage.

In full view of all this, and much more, comes the question of Romanism in its relation to education. The light of the present day is too intense and universal to admit of the concealment of the principles, methods and work of the Papacy in the education of the people. The results too are on a large scale. Many cen-

turies and nations can be summoned to prove the character of the principles and the outcome of the education given to the world by Papal Rome. But her dark record has wrought for her no reformation. Protestant education and this system, sanctioned by the Pope, and placed in the front of the missions of the Church, are irreconcilable, and actively antagonistic. They are mutually destructive. Seeing this, the Hierarchy taxes all its resources of power and agency to keep the training of Roman Catholics under its own control. Indeed these are not the limits of the plans of the Papacy. Subtle and unwearied efforts are made to extend the work beyond its own borders. Convent schools and other institutions are opened to Protestant boys and girls with an affected unsectarian freedom, and a seductive cheapness. Fruitful in device and abounding in wealth of means, this system is resolute and aggressive in its universal propaganda. Material, political, social and religious forces are ever active in obstructing the work of free systems, and in sustaining and making efficient the schemes of the Vatican.

The evil results of robbing the people of their rights to think and act for themselves in the matter of religion, are not confined to faith and worship. In the independent study of religious subjects, man's faculties, sentiments and sympathies are so employed as to strengthen, refine and ennoble both body, soul and spirit. His investigations are not confined to written revelation. To him philosophy, science and the Bible are one subject, exhibited in a threefold form. They are parts of a perfect whole. There is a oneness in all truth, corresponding to the oneness of the powers and faculties of mind employed in the study of accessible subjects. As man is a religious being, and as religion is a subject of such vast dimensions, great loss comes of excluding him from an independent study of it. In it every power and faculty finds full and joyful employment. Its grand truths and momentous interests engage the whole intellect and the entire heart. The doctrines, histories, biographies, prophecies and precepts of revelation, open up ever-widening fields for the fancy, the reason and the affections. They revel in truths plain and profound ; in pleasures sweet and satisfying. It gives mental and spiritual illumination, and a resultant flow of fervid sympathy. There is both intellectual and emotional training. The vision is one ; and it ceases not to unroll its inexhaustible secrets. Religion studied and practised in the free exercise of the reason, the conscience and the heart exerts a potent influence on the investigation in the whole realm of learning. Walking in this light, the order, laws, and plans of the Author of all things

are revealed to the understanding. Man follows up the links of cause and effect till he arrives at the Cause of causes. There he bows in obedience and adoring homage before the Eternal Spirit, whom he worships in spirit and in truth.

Romanism excludes free and independent thought from this vast field of knowledge. Every door is closed. The bulls and encyclicals issued from the Vatican, the public teachings of acknowledged leaders, the instructions given from all papal pulpits, the doings of church courts, and the appalling history of the Inquisition, all condemn in unqualified terms the independent exercise of the reason and the heart in the study and practice of religion. Whatever pleasure, knowledge or profit comes to man through the enjoyment of liberty in this subject, is everywhere withheld from him by the educational polity of Romanism. Its slavery begets fear, blindness and superstition. Its devotees know nothing of the grandeur of thought, the lofty range of intelligent sentiment, and the superabounding pleasures flowing from an apprehension of the facts and doctrines of religion, and the adoration of its Great Author.

Excluded from all these high and holy exercises, the obedient and subservient communities of the Papal faith are disqualified for successful leadership in the search for truth, and in the enterprises that uplift and enrich the world. Romanism is not satisfied not to enter this great kingdom herself; but she employs all her arts and agencies to exclude others who would enter; hence her attitude of antagonism to Protestant education.

In what dense darkness men must dwell, who employ themselves in a mission, the evil effects of which omniscience alone can fully know. The startling exclamation of the celebrated Robert Hall when referring to modern infidelity, might be used to express the amazement with which enlightened Christian minds contemplate the doings of Romanism in holding back the world's progress, in binding in benighted superstition each successive generation, beginning at the cradle and ending only when their victims disappear in the grave. "Eternal God," said this eminent divine, "on what are thine enemies intent; what are those enterprises of guilt and horror, that for the safety of their performers require to be enveloped in a darkness which the eye of Heaven must not pierce."

This work, subtle, slow and successful, merits the condemnation of Christianity, in whose name and for the promotion of whose interests, it is professedly performed. But denunciation is the discharge of but a small part of the debt which the Christian religion owes to this religious despotism. The cry of the Pagan

idolatries is "Come over and help us." What is the cry of this Christianized idolatry? All the influence and means at the disposal of the Church of Christ should be employed to emancipate and enlighten the church of Rome.

It should be borne in mind that each succeeding generation of children is captured, bound and trained by this system of delusion. The leaders and defenders of this false faith have been qualified for their work in this way. A few indeed have received their early training in other communions, but under influences so similar to those of the Romish faith that the effects need cause no wonder. It took long centuries of persevering labours, worthy of a good cause, to perfect the faith, and vote the head of the Church infallible; but after having gained the victory the delusion is self-perpetuating. The officers of the entire sacerdotal army, from the Vatican to the obscure country parish, are not in their places as intelligent volunteers; but they are there as the result of a conscription that enrolled them in their cradles and subjected them to an involuntary training. This fact should melt intelligent Christians in compassionate sympathy, as well as convince them of the power this demon possesses to resist expulsion. The deceived become the deceivers of successive generations.

To be consistent, Rome must have her own educational polity, employ her own methods; and then immutable law secures the result. What she sows she reaps. A people weak, unprogressive, unsuccessful, is the harvest. They can never govern, never guide. There is no keenness of perception with which to pierce the dark secrets of nature and spirit,—no power to master minds, and to marshal and control the forces that govern life and shape destiny. The training of Romanism does not add invention to invention, and discovery to discovery; and so ever enlarge the boundary of conquered territory.

It is of the system, pure and simple, that all the foregoing is predicated. Different results can be referred to other causes. Occasionally, inspired men appear who, Samson-like, break the bonds of traditional bondage and assert the right to enjoy freedom. Their native strength rolls off the mental and spiritual incubus, and they appear in the dignity of independent manhood.

Contact with free and progressive communities imparts life to this dead body, and causes activity in some of its members.

Reason, repulsed, constructs for itself new faiths, and whatever their unsoundness, freedom to think is their characteristic. Here, too, is another source of intellectual life. To these and other kindred causes the exceptional conditions of things in Romish communities can be justly traced.

After centuries of failure in other lands, the system was put on trial in this country. Every advantage was secured at an early day to hold a foremost place in building up a Christian nation. The flock was rent by no heresy. The people were docile and obedient. They brought with them the mercurial life and active brains of typical Celts. At the bidding of this people, well trained, well led, nature would have poured forth her varied and abundant plenty ; the arts and sciences would have flourished, industries would have multiplied on every hand, and the whole country would have been astir with intelligent, religious enterprises. Saxons and Teutons would have been the willing helpers of this great work, undertaken by Gallic Celts.

What are the facts? Are the outlying districts of this Province the most intellectual and progressive of any in the Dominion of Canada? Are the keys of the great corporations in the hands of French Celts? Do they lead the thought and stand first in guiding the interests of this great Dominion? Does the intellectual, moral and religious life flow from them. If not, they are not to blame for it ; but Romanism is.

DISCUSSION.

REV. DR. MACVICAR, MONTREAL.

I believe that we should take active measures in this conference and look for practical results. We should distribute information to all our people, and specially to the million and a quarter of French speaking Roman Catholics in the Dominion. This is what they need to qualify them to exercise, in a free and manly way, their rights as citizens and as subjects of British government.

I agree with the suggestion of the forenoon that resolutions embracing our views on the great questions discussed should be adopted by the Conference and sent forth to the world. As to Jesuit education, its central principle may be expressed in one word—subordination—utter unreasoning subjection to the will of the superior. To gain this end, means are employed which must be characterized as indefensible. Here the speaker gave instances of the unprofitable and unreasonable penances prescribed. These, it should be known, were in use in our own good city of Montreal.

I agree with Dr. Moxom that we ought to teach the principles

of industry, the elements of useful knowledge and of Christian Ethics in our public schools. I go farther, and avow my belief that we can only teach Christian ethics successfully by making free use of the Bible. There is nothing better for men, all the world over, and in all ranks and conditions, than God's own Word ; and, therefore, they should have it without any limitations or restrictions by Church or State.

As Chairman of the Protestant School Board in Montreal, I am glad to announce that the Commissioners with whom I have worked for years are acting on that principle. We teach the Word of God openly and fearlessly to all our pupils, and without a shadow of difficulty as to denominationalism.

REV. DR. MOXOM :—Pressed by the brief time which I had to speak, I left many statements uncompleted. I wish to say in response to what Dr. MacVicar has said, that it has been my privilege to advocate in public not only the use of the Bible judiciously in the schools, but that liberal selections from the Old and New Testaments should be added in the form of a regular reader, so that the influence and spirit of it should go into the spirit of the children and so touch no question of sectarian religion.

REV. DR. MACVICAR :—The only difference is, I don't wish to have any extracts, I want the whole Book.

A COMMITTEE ON RESOLUTIONS.

REV. DR. BURNS, of Halifax, N.S., moved as follows :—

“ This Alliance deeming it advisable to place on record its testimony with reference to recent Legislation in the interest of the Order of Jesus, in the Province of Quebec, appoints the following Committee to draw up a suitable deliverance.

“ That this Committee be empowered to draw up resolutions on such other subjects as have been, or may yet be before us, as in its wisdom it deems advisable; The following is the Committee :—Rev. Dr. Williams, of Toronto ; Dr. MacVicar, Archdeacon Evans, Dr. Macrae, Senator Macdonald, Rev. G. H. Wells, D.D. ; Rev. Dr. Burns, Rev. T. F. Lafleur, Rev. Mr. Freeland, Brockville ; Rev. F. H. Marling, Right Reverend Bishop Ussher, Rev. Dr. Potts, Rev. Wm. Scott and Rev. Dr. Wardrope, Guelph.”

The resolution was unanimously adopted.

The Session closed with the singing of the Doxology.

WEDNESDAY, OCTOBER 24th, 1888.

EVENING SESSION.

The REV. J. A. WILLIAMS, D.D., General Superintendent, Methodist Church, Toronto, presided.

The hymn, "Christ for the World we sing," was sung, after which, REV. DR. BURNS offered prayer.

TOPIC: ROMISH DOGMA, A SOURCE OF RELIGIOUS, SOCIAL AND NATIONAL PERIL.

CHAIRMAN'S ADDRESS.

REV. J. A. WILLIAMS, D.D., TORONTO.

I hope that the discussion to-night may be characterized by the same loving spirit which has been present in all our deliberations. Although we are dealing with truths that sometimes pinch very hard, yet there is a way in which we may speak the truth in love and cultivate a feeling of love towards everyone. I have known Montreal for a good many years; it is more than fifty years since I first saw this city, and I have had more or less intercourse with it ever since. I say here, to-night, that Montreal has never seen such a day as this day. Of all the matters that have come before the public mind, and all the discussions that have taken place in the past, there has been no occasion where a discussion on Romanism has been carried on so fully, so closely, or so delightfully. We are sitting here, to-day, under the shade of our own vine and fig tree, none daring to make us afraid in the discussion of those matters which we consider for the welfare of the Dominion, and for the welfare of the people, young and old. There can be but one opinion on the subject of consideration this evening, and that is, that Romish Dogma is a source of religious, social and national peril. Any dogma that interferes with the free exercise of the mind; any dogma that interferes with the authority of Christ in the conscience

the thought, the feeling, or the action, must be injurious to the nation at large. We come here, to-night—I was going to say—to brighten up our Protestantism, but at any rate to give it fair play. I take it that every Protestant ought to be able to state the reasons why he is a Protestant ; and we have come here to talk together on that matter. I do not know how it is here, but we have some people up with us who are ashamed of the name of Protestants. I don't know if you have that kind of Protestants or Reformers in Montreal. For my part it becomes more glorious to me every day. I am satisfied that the world never will be elevated, I am satisfied that the gathering which is promised, in this book,—the Bible—never will take place, nor the earth be subdued, only upon the principle of Protestantism. Whatever may be the beneficial change which will take place in the Romish doctrines and institutions, it will be on the principles of Protestantism. It can only be done on the principle of a free Bible, and the Bible supreme as directing conscience and thought—the Bible supreme in the Legislature—the Bible supreme in the office and in the store—the Bible supreme everywhere. Then we may look for the coming of our Lord with gladness and joy.

ADDRESS.

REV. G. M. MILLIGAN, B.A., TORONTO.

This theme, I take it, means Romanism is hurtful to man in his relations to God, to his fellowmen, and to the state. A most marked difference between Romish and Protestant dogma exists in reference to the question, What is the Church? Rome affirms that the Church is an external organization consisting of those who profess the same faith ; who unite in celebrating the same sacraments ; and who profess allegiance to the Pope as the Vicar of Christ. Only those in this organization belong to the true Church. This conception of the Church was not held in the time of Gregory the Great. He declared that he who called himself universal patriarch was Antichrist. His successor, however, accepted the title from Phocas. In the middle of the ninth century, the idea of Nicholas I. of the Papacy, was that of a Theocratic monarchy. This idea was developed by all the arts of intrigue and politics. In the latter part of the ninth century,

John VIII. advocated the choosing and crowning of the Emperor by the Pope. In 1073, Hildebrand instituted the celibacy of the clergy, to separate them from all ties of country and government. In 1100, the Pope claimed to be, not *Pontifex urbis*, but *orbis*, and not as previously, "Vicar of Peter and Paul," but of God and Christ. The Ban and Interdict became henceforth the terrible instruments of this desolating ecclesiastical usurpation.

The Protestant conception of the Church is that it consists of the body of believers, and that it is used as a collective term to denote those who are vitally united to Christ by faith. Rome holds that the Church or corporation makes believers ; Protestants, on the contrary, allege that believers make the Church. Rome magnifies the corporation ; Protestantism the individual. Rome makes man for the corporation ; Protestantism makes the corporation for man. The false Romish view of the nature and function of the Church lies at the root of all that is both tragic in Church history and hurtful to human interests, religiously, socially and nationally.

Wherever man's interests are subordinate to those of any corporation whatever, intellectual, moral, and social, hurt is inflicted upon those who are the subjects of such treatment.

Business exists for the physical, mental and moral well-being of the merchant. When he lives for his business, instead of his business existing for him, he becomes its slave.

The Spartans taught their youths to steal, in order that thereby they might become daring and wary, and swift of foot, qualities useful when they had to do battle for Sparta. The eighth commandment was violated for the benefit of the nation. In like manner, when individuals are made to exist for an educational system, instead of the system for the individual, there is educational hurt incurred. The machine system in education suppresses individuality of character and weakens the play of the intellectual powers.

"On earth there is nothing great but man ; in man there is nothing great but mind." When any institution, be it religious, political, or educational, is made king of men, it is a despotism which enslaves and demoralizes them. Even "the Sabbath was made for man, and not man for the Sabbath." Now, Rome is a peril to human interests, because she subjects men to the dominion of a corporation, which she calls the Church. She hurts man in his relation to God. True religion places man in *direct* relation to God. He knows *whom* he believes, when he is religiously right. Man is therefore his own priest. He realizes that he must give an account of himself to God. He must know

God for himself. The truth must commend itself to his conscience. Authority must not be made the basis of his faith, but truth personally perceived and accepted. Now, Rome is opposed to all this. She substitutes authority for argument, obedience for conviction, and places herself between the soul and its God. By her spiritual attorneyship she deadens the conscience ; hinders, if not destroys, spiritual activity, and prevents the most solemn of all considerations swaying the heart and life—that of a man's individual responsibility to God for his beliefs and actions.

What made Moses not fear the wrath of Egypt's king ? Was it because he was a member of the Jewish people ? Nay, rather, it was because he by faith saw *Him* who is invisible. The same object of faith, and not a corporation, sustained Luther before European potentates, ecclesiastical and civil, at Worms. Men become men by living, not for an organization, but for God, known, loved, and obeyed from personal conviction. Personality has no place in such a system as Rome. Everyone is the slave of a system, from the Pope downward ; there is no personal liberty, other than it serves not the Lord, but the cause.

In Rome, creeds are to be received on the simple authority of the Church. In her teachings, Rome is dogmatic in the most absolute sense. Such dogmatism induces the mind when anything is presented to it for its assent, to ask, not is a thing true, but, is it safe. The one great virtue in the Romish Communion is obedience, not obedience intelligent and loyal, but servile and unquestioning. Her members are not encouraged to find for themselves or give to others a reason for the hope that is in them. The deplorable effects of the passive obedience of the intellect demanded by Rome, is seen in her Hagiography, where she gives her people fables for food.

Romish casuistry, moreover, with its doctrine of "Counsels of Imperfection," furnishes the people with excuses for lying, especially to those outside of her pale, who are to be treated with evasion and "economy." Falsehood and kindred expedients are allowable in dealing with outsiders, and are indeed praiseworthy if exercised in saving a soul, that is, in making a proselyte.

As aids to devotion she does not counsel her people to seek the Holy Ghost to help their infirmities, but misleads them with such vanities as pictures, relics, and amulets. By her *materializing* traditions she deceives, now the senses, and now the intellect of men, and all that she may reduce her children to abject slavery to her despotic aims. Instead of bringing men nigh to God, she sets them afar off in ignorant and slavish dread.

Under such a system the first and great commandment cannot be fulfilled,—“Thou shalt love the Lord thy God with all thy heart and soul, and mind, and strength.”

II. Rome is hurtful to men in their relation one to another. She sets up walls of partition between man and man. She is so thoroughly anti-social that she even sets the first table of the law against the second. This follows from making the corporation the chief end of man. Corporationists in all ages make void the moral law. The Pharisees, in their day, taught men to violate the fifth commandment to do honor to the first. They taught children to withhold from parents pecuniary aid by devoting their funds to the Church. Jesuits have urged the breaking of the sixth and ninth commandments for the good of the Church.

In the treatment Romanists are inculcated to mete out to heretics, Rome proves herself to be bitterly and hopelessly anti-social in her teaching and influence. Through the confessional and indulgences she in the most carnal manner sets a man against his fellows. With her doctrines of indulgences and of the confessional she puts a premium upon crime. Hence brigandism and agrarianism are consistent with membership in her communion. By such anti-social teaching she has produced a numerous progeny of Ishmaelites in all lands where she has had sway.

III. She is hurtful to men as citizens. The state is the place where men find themselves in jural relations, as in the family they are placed in those which are domestic, and in the Church in those which are religious. In jural relations a man enjoys the right to make the most of himself as a citizen of this world. Jural relations secure for us to this end a twofold benefit—protection and education. By protection, a man is guarded against interference in the exercise of his powers bodily, mental and moral, for his own and others good. By educational advantages, as a citizen, I am aided by the state in fulfilling right functions, which I could not of myself discharge. By educational advantages, moreover, furnished by the state, there is free play given to the interchange of thought by such means as literature and free speech. For educational purposes the state should cherish and maintain the strong ties of a common language and literature, of the fine arts, the sciences and national customs. The state exists to enable society to attain the highest civilization and the greatest possible development of man. Justice or right is that which I claim as necessary to me as a

man. The best political institutions are those which furnish the largest scope to all the faculties with which man is endowed.

Rome, by her interference in political affairs, has proven herself the foe of man as a citizen. In her palmy days, she kept men of genius wielding pen and brush, not according to their bent, but according to her requirements. She has been the enemy of science, literature, art, domesticities, and every human interest which she could control. In proof of this, examine the countries and ages she has swayed. Contrast Spain with Scotland, the Province of Quebec with that of Ontario, and by her works you ascertain her genius and aims.

What cure shall we prescribe for the dangers with which she menaces us?

(1.) The evangelization of her subjects. By all wise means, organized and individual, strive to bring her subjects under the liberating and enlightening power of the gospel.

(2.) The second way, to mitigate, and, we hope, finally to remove her evils from among us is the advocacy of equal rights for all.

The state must cease to recognize men as Englishmen, Scotchmen, Irishmen, or Frenchmen. We must put an end to the recognition of race distinctions among us. There must be the abolition of separate schools. The state must educate her children within the same walls, and, upon subjects conducing to good citizenship only. There must be the doing away of all exemptions from taxation of religious teachers and properties. The state can only be free, can only be unified, when in the eye of the law no man is known as Jew or Gentile, bond or free. There must be no *imperia in imperio*.

Men controlling the votes of citizens, be they lay or cleric, should be visited with severest penalties. Any corporate vote, be it that of a Church or railway company, is a menace to a free state, because it is an *imperium in imperio*. To effect these remedies constant and energetic service must be undertaken by all loyal citizens. The issue of a free and united country is worthy of the prayerful and devoted services of every patriotic Canadian.

The difficulties to faith and courage are, though great, not insurmountable.—

“Let us then be up and doing,
With a heart for any fate,
Still achieving, still pursuing,
Learn to labor and to wait.”

ADDRESS.

REV. JOHN LATHERN, D.D., HALIFAX.

Old Puritan preachers had a custom, after treating their themes under many divisions and sub-divisions, of coming to what they called the "uses," or application of the subject. As the addresses and discussions of this Conference are designed to pave the way for organization and practical work, it may be of advantage to ascertain how far the design of the programme up to this point has been realized.

(1.) It is manifest that during these Conference exercises there has been a deepening sense of the allegiance we owe to Christ.

It may be remembered, as we meet in Christian council, that the last Ecumenical council met in Rome in December, 1869. On the eve of that council an Apostolic letter was addressed to the Eastern churches, and "a paternal letter" to the Protestants of the west. Protestants were challenged on that auspicious occasion to return to the only sheepfold of Christ, and to make submission to the Pontiff. The ground upon which the claim was made was the authority of the Pope as the successor of Peter in the Papal chair. "No one can doubt or deny," said the Pope, "that Jesus Christ Himself built on Peter his one only Church on earth." But that is a proposition which Protestants do most positively both doubt and deny, and repudiate the assumption which it involves. When Simon Peter made his memorable confession, Jesus said unto him, "Blessed art thou." He said, "Thou art Peter," a name signifying rock or stone, and with thy name corresponds thy confession. It embodies fundamental truth; the Divinity of Christ, Christ the Son of the living God; and upon this rock of Divine and essential truth I will build My Church, and the gates of hell shall not prevail against it.

It was claimed by Cardinal Cullen in discussions at the Ecumenical Council (some report of which found its way to the light), that the Protestant, or what he called the Calvinistic, interpretation was not admissible. The contention is that the words of Christ, "Upon this rock I will build my Church," and those of St. Paul to the Ephesians, "Built on the foundation of the apostles and prophets," cannot be harmonized on such a principle of interpretation. But the more closely we scrutinize and compare these passages the more full will be our conviction that the Protestant interpretation is just what their exegesis and harmony imperatively demand.

When a master builder is about to erect a monumental and enduring structure, he is solicitous about the foundation. The base of a building demands the first consideration. His plan is to search down to the living rock, and what that rock is to the edifice, that Christ is to the Church, the Rock of Ages, an immovable foundation. But then the builder needs foundation stones. They must be of a size and solidity suited to the proportions of the superstructure. What those blocks of granite embedded in the rock are to the building, that the Apostles were to the Church of the Redeemer; the first course of spiritual masonry: built on the foundations of the apostles and prophets. But other foundation can no man lay than that which is laid, which is Christ Jesus.

The centre of thought at the Ecumenical Council, with all its pomp and ceremony, was wrong, and it could only result in error and confusion. In the old Ptolemaic system of astronomy the earth was supposed to be the centre of solar movements, and consequently every calculation based on that idea involved mathematical error. But when the sublime law was discovered that the sun is the centre, and that around it planetary worlds whirl and burn in their orbits, the system was seen to be one of order as well as magnificence. We claim, whatever else of prestige may be wanting in this conference, to have found the right centre of thought. It is not human but Divine. Our first and most sacred duty is to render homage to the Lord Christ, and to contend for his crown rights:

“Bring forth the royal diadem,
And crown Him Lord of all.”

When Martin Luther was braving a power that made princes to quail and sovereigns to tremble, standing unscathed by papal thunderings and sacerdotal lightnings, in admiration of his intrepidity, students of the University with which he was connected rushed into the square and shouted, “Luther for ever!” “No,” said the Monk that shook the world, “Not Luther, but Christ!” And so in this Conference our watchword is not Luther or Calvin, not Knox or Wesley, not priest or pontiff, but Christ. “We are one body in Christ.” That is the motto of this Alliance. Therefore, with the Holy Church, the Church of the apostles and martyrs, the Church of St. Paul and St. John, the Church of St. Ambrose and St. Augustine, the Church of the Nicene Council and Creed, the Church of the first centuries, before the ambition of Rome had wrought great and grievous schism, the Church throughout all the world, we unite in acknowledgment and ascription, saying, “Thou art the King

of Glory, O Christ, Thou art the everlasting Son of the Father." In love and loyalty to the Lord Jesus Christ, and to all His purposes of love and mercy in reference to our world, would we meet and organize an evangelical alliance.

(2.) During the utterances of this Conference there has been a deepening sense of obligation in regard to claims of the Holy Scriptures as the only infallible standard of truth ; indissoluble and not to be broken, for the Word of God liveth and abideth for ever.

When Pope Pius urged Protestants to make their submission at the Vatican, he contravened the doctrine of every man's right to read and interpret his own Bible. The Ecumenical Council was summoned mainly for the purpose of elevating the theory of Papal infallibility to the dignity of a dogma. It was declared that when the Pontiff speaks *ex cathedrâ*, "by virtue of his supreme apostolic authority, he defines a doctrine regarding faith and morals to be held by the universal church." But that dogma of Rome we believe to be a source of religious, social and national peril. We adopt a nobler maxim, the Bible, the whole Bible, and nothing but the Bible, as the one infallible standard of authority. In that address of the Pope to Protestants, on the eve of the Ecumenical Council, to which I have already referred, it is claimed that the denial of the Pontiff's authority "to govern the opinions of the human mind, and to direct the actions of men, both in private and in social life, has excited, promoted, and sustained those unhappy commotions and revolutions by which almost every nation is agitated, miserable, and afflicted." No wonder the Protestant Alliance of London, in replying to the marvellous manifesto, assured the Pope that he was wrong both in facts and inferences. To satisfy ourselves in regard to this question we need only take a comparative view of the condition of Protestant and Roman Catholic countries. Look at Ontario in comparison with Mexico, at the United States and the nations of South America, at Scotland or Ireland ; or, in this tercentenary year of the defeat of the Armada, with so many proud recollections and historical suggestions, we may look at England in comparison with Spain. Facts of the case compel us to the conviction that Romish dogma is incompatible with the highest mental and religious freedom, and therefore unfavorable to national and social progress and well-being.

Next to Chillingworth's grand maxim, I like the motto of Owen, the first Secretary of the British and Foreign Bible Society, the legend of which was : *An open Bible England's best hope*. It has been demonstrated that the national greatness and

glory of England have been uniform with her Protestantism. From the moment that the English people stood before the world with an open Bible as the source and symbol of her strength, the nation has continued to advance in commercial and political greatness. More magnificent than Babylon, more opulent than Tyre, with grander dependencies than imperial Rome could boast in its palmiest and proudest days, and with an empire of which the old Spanish vaunt is true—that on it the sun never sets—Old England still throbs with the muffled fire of a past which she can never forget. She is at this day the strong citadel and the central fortress of the moral world, and from her walls and towers there waves a broad bright banner for the truth of God and His Christ.

And what of that great country beyond our borders with its fifty millions of people? Was General Grant mistaken when he spoke of the Bible as the sheet-anchor of the country's hope, and of the fact that the United States was indebted to it for all that was most progressive in civilization? One of the first acts of Congress after the Revolution was to pass an order for three or four thousand copies of the Word of God, to meet the destitution which had been caused during a long war. But it was no easy matter to obtain such a supply at that time. There were few printing presses on the continent, and none equal to the work of printing an edition of the Bible. The British and Foreign Bible Society had not then been born, and such an order taxed the resources of English and Continental houses. But the century has rolled on, and now the United States supplies the millions of its own people, and sends millions of copies for circulation in the living languages of other lands. Our hope is that these two great Protestant nations, the Empire and the Republic, will continue to stand by the open Bible. International questions they may have; but we would fain hope that there may be no rivalry in the future but one of righteousness and of legitimate enterprise. The influence of the Evangelical Alliance will be to furl the battle flags. Through the dominance of Christian principle may we not hope that the banner of the Union with its bright stars,—the emblem of God's great and glorious work of creation—and the red-cross flag of Old England,—emblem of God's greater and more glorious work in redemption—may continue to wave in undisturbed harmony until their interwoven brightness shall mingle with the splendour of millennial day.

And so of our own and all other lands. Romish dogma we know to be a source of religious, social, and national peril. "But

it is impossible," said one of the great leaders of public thought in America, "to mentally and socially enslave a Bible-reading people, for the principles of the Bible are the ground-work of human freedom." The Bible widely diffused in the hearts and homes of our people, the basis of education, the charter of liberty, the foundation of law, the corner-stone of civilization, the pledge of national progress, the bond of Evangelical Alliance, guarantees religious, social, and national elevation and progress.

(3.) There has been during this Conference a deepening sense of responsibility in regard to the Protestantism of Canada.

We have a goodly heritage. When God gave a land to His own chosen people for an inheritance, He gave them a land flowing with milk and honey—in the centre of the world's civilization. They had cities of the Nile to the South, Greece and Rome were to the west of the Mediterranean waters, while beyond the great river of the east were populous and wealthy empires. So we here have a land of promise—a land rich in treasures of field and forest, mountain, mine, and sea—long kept as a reserve, it has in the providence of God been opened up for us. Then for all geographical and commercial purposes we hold a central and commanding position. Beyond the Atlantic, in the track of navigation, we have that dear old land our fathers loved so well and taught their sons to love, and close by the marts of civilized Europe. In close contiguity for commercial purposes, in another direction we have the United States, the West Indies, and the people of South America. From our western shores the Pacific Ocean connects our ports with Oriental empires, the traffic of which may yet find its thoroughfare across our own lines of railway. But we in this Conference believe that the government of God has to do with the allotment of territory and the development of nations. A Divine purpose and plan must be the evangelization of this fair land and its subjugation to the Lord Jesus Christ. "He shall have dominion also." Dominion also! Does it not seem as if the name of this new nation were prophetic of future and destined glory. Dominion also "from sea to sea," from ocean to ocean, from the Atlantic to the Pacific. "And from the rivers to the ends of the earth;" from the vast floods of Niagara to the region of the Pole, literally the ends of the earth. We have felt the thrill of an exulting strain in this Conference. Shall not the days come when, from the shores of the Atlantic and tidal deeps of the Bay of Fundy, that strain of praise shall roll up to the mighty waters of the St. Lawrence, across the noble Province of Ontario, skirt Lake Huron, and sweep on to the Red River and to the sources of the Saskatchewan;

on still to British Columbia and the Pacific, till province after province taught the song, boundless homage of rapture and praise shall be rendered to Him whose dominion is an everlasting dominion? May Evangelical Alliance speed the day!

In a measure, too, we realize a sense of responsibility in regard to those who have gone before us, and who have bequeathed to us a sacred heritage of truth, as well as a noble example of heroism and devotion. Three thousand years ago the tower of David was built for an armory, wherein were hung in thousands the shields of his mighty men there, for an incentive to patriotic achievement. The eleventh chapter of the Epistle to the Hebrews has been called the Westminster Abbey of the New Testament. The men of Athens and Sparta regarded themselves as having a loftier character to sustain after the battles of Marathon and Thermopylæ. And we cannot forget those who, posted at the shrine of truth, have stood or fallen in its defence, to whom we are deeply indebted for the priceless boon of religious freedom which we now enjoy. I was deeply impressed with this thought on a visit to Oxford—the University city of England. On the way to the martyrs' memorial, on Broad street, a cross was seen sunk in the pavement. It was there that the martyrs' fires of the Reformation were kindled, there that Latimer and Ridley died for the truth. "Be of good cheer," said Latimer to Ridley, as the flames wreathed around them; "we shall this day light a candle in England as, by God's grace, shall never be put out."

From the Oxford pile these confessors for the truth passed up in their chariots of fire through the gates into the golden city, to join the noble army of martyrs, and to chant the triumphant anthems of the skies. Shall not the spirit of such men be perpetuated?

"Strive we in affection strive,
Let the purer flame revive;
Such as in the martyrs glowed
Dying champions for their God."

It would not be fitting for me to make any general reference to honored witnesses for the truth in our own land, whose faith we would fain follow. But there are two or three names to which I would gladly pay a tribute of affectionate respect. The first name is that of the Hon. Judge Wilmot, who presided at the Montreal meeting of 1874, at that time Governor of New Brunswick, as loyal a Protestant and as patriotic a citizen as the sun ever shone upon. The name of the Hon. Senator Ferrier was identified with every enterprise of philanthropy and

religion, and some of us remember how keenly solicitous he was that the last meeting of the Alliance in this city should be a distinguished success. Then I venture to mention also the name of the veteran Dr. Egerson Ryerson, who from the chair of the Toronto General Conference came as a representative to the Evangelical Alliance. These were men who never faltered when their testimony was demanded for the truth. They were not bigots, but Protestants to the core, and they taught us by word and deed that vigilance is the price of liberty. It may be thought that the day is past for any stern necessity for maintenance of Protestant rights. But one of the prominent public men of Canada ventured to express an opinion in this city, a few months ago, that the next twenty years would determine whether Canada was to be governed from Ottawa or from Rome. Some of the people down by the sea were not long ago startled by words of threatening tone spoken by an Archbishop in a cathedral service ; words breathing the spirit of St. Bartholomew and the dark ages. Some unwise concessions have been made to Romish dogma in the Halifax public schools. Pictures and statues of the Virgin and the sacred heart are hung in some of the school-rooms. There had been some rumor of their removal. But they were there for a purpose ; “ and that,” said the Archbishop, as reported in the daily press, “ is why they will continue there, and that is why you should be ready to fight to keep them there. *For I shall call upon you to fight if the necessity arises.*”

But our hope is that if future exigencies should ever be sore and pressing, in the hour of Protestant need the spirit of Wilmot and Ferrier, and Ryerson, and their compeers, may stand forth in resolute maintenance of the right. Canada needs such men :

“ heroes who shall dare
To struggle in the solid ranks of truth ;
To clutch the monster Error by the throat ;
To blot the era of Oppression out,
And lead a universal Freedom in.”

(4.) Another of the “ uses ” of interchange of thought and expression in this Conference has been to make and manifest union. The second ground of appeal in the Pope’s letter to the Protestants, September 13, 1868, was the divisions among Christians beyond the Romish Church. But the assumption of that appeal is that uniformity is necessary to union. It was for spiritual unity that the Redeemer prayed on the eve of His passion : “ As Thou Father art in me, and I in Thee, that they also may be one in us.” But such union does not necessarily demand uniformity, organic union, or oneness of ecclesiastical

organization. There was dead uniformity of Romish dogma and domination in England in the 14th Century, just before the dawn of the Reformation. But vital union was not to be found there. If a man were an anxious enquirer, concerned for truth and salvation, he might go from order to order, from Dominican to Franciscan, and from Franciscan to Carmelite, and no words of life as determined by the one Mediator, Christ crucified, could be heard. There was no one creed to satisfy the conscience or to save the soul. There may be uniformity without spiritual unity. On the other hand, the organization of an Evangelical Alliance is of itself all the evidence we need that there may be a union without any absolute uniformity. "We are one body in Christ;" one Lord, one faith, one baptism. Even in fundamental doctrine the Alliance finds a basis of union. We believe in God the Father Almighty, Maker of heaven and earth. We believe in Jesus Christ, the only begotten Son of the Father, his incarnation, sacrificial death, and mediatorial exaltation. We believe that God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish but have everlasting life. We believe in the evangelical doctrine of justification by faith : *articulus stantis vel cadentis ecclesiæ*, the article of a standing or falling church. We believe in the Holy Ghost, the universal church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.

"We are not divided, all one body we,
One in hope and doctrine, one in Charity."

We heard, at the welcome meeting, of the auspicious time for an Alliance organization. We were reminded of the three great Pans of this year, the Pan-Missionary, the Pan-Anglican, the Pan-Presbyterian. But why should not we have an Evangelical Pan, a Pan large enough to hold us all? Romanism is an organized system and can be met only with success by an organized Protestantism. Our churches, from Nova Scotia to British Columbia, will gather inspiration and strength from the organizing at this Conference of an Evangelical Alliance for the Dominion of Canada. Launching our bark freighted with the good of future years, we are able to say :—

"Our hearts, our hopes, are all with Thee ;
Our hearts, our hopes, our prayers, our tears ;
Our faith, triumphant o'er our fears,
Are all with Thee, all with Thee."

ADDRESS.

REV. DR. HOLE, HALIFAX.

The Lord Jesus, when referring to the nature of His Church and its growth, employed the figure of a grain of mustard seed, a figure which the subsequent growth of the Church proved to be especially appropriate. Dr. Hole then gave a sketch of the founding of the Church by the apostles after the day of Pentecost, its spread in spite of persecution, until at last it became so great that it could not be disregarded by those in power. At first they incurred the bitterness of persecution, but in course of time policy recognized that it would be of greater advantage to use this new power in the state. Constantine therefore "established" the Christian faith,—a measure, which while consolidating his empire, was disastrous to the spirituality and true growth of the Church. Christianity was now become the avenue to power and place, and therefore attracted into the fold of the Church the crowds of ambitious men who, without being influenced by its principles, professed its membership for the sake of the worldly advantage that profession secured. They brought with them old unconsecrated heathen habits and modes of religious thought and practice, which were the baneful cause of rapid corruption of the Church; for the rulers of the Church, adopting methods of expediency and policy, introduced into the pure worship of the Church the splendid ceremonials and too often idolatrous practices of the pagan world, only changing nomenclature to give a Christian aspect to these novelties. This corruption was, however, checked for a time by the advent to power of Julian the Apostate, when every effort was directed to bringing Christianity into contempt,—but whose efforts were overthrown when he, dying in the Persian campaign, defeated and baffled, cried, "Galilean, thou hast conquered!" Succeeding emperors, however, took the Church into unholy alliance, and thereby retributively fostered a serpent that eventually stung the power they represented. Ambitious men occupied the Episcopal seat in Rome. The idea gradually developed itself of establishing a magnificent universal empire over the minds and moral being of men by one who should be counted *vicegerent* of God and the vicar of Christ. It is true that one of those very Bishops of Rome, when such a thought was broached, pronounced that he who should accomplish this should be no other than Antichrist; but Hildebrand and his successors did accomplish this design and establish an imperial despotic tyranny over the

minds and consciences of men, and we see the effect in the degraded and corrupt condition of Europe during the dark and middle ages. Where then was the Church? We answer, the true Church consisted of the seven thousand who did not bow the knee to Baal; who, amidst all the corruption that hid the truth, rested by faith upon the Saviour. The cry of the Church represented by the Albigenses, Wycliff and the Lollards, went up to God, and his answer came in the person and work of Luther. That great reformer bore a glorious testimony to God's answer, when before the Diet at Worms, he preached the Gospel to the Emperor and assembled nobles and ecclesiastics, declaring his principles drawn from the Word of God. "Here I stand. I can do no other: so help me God." Luther and his fellow reformers gave to the Church the great gift which has emancipated it, freed the consciences of men and built up civil and religious liberty, namely, the Word of God in the language understood by the people. But Rome remains. The question is sometimes asked, "Is she not changed?" Let the cruelties of St. Bartholomew's Day, the Spanish Armada, the Revocation of the Edict of Nantes, the persecution of the Waldenses, the Revolution of 1688, which saved Great Britain from having the iron rule of Rome reimposed upon it, and laid the foundations firm of our present glorious civil and religious liberties—let them furnish the answer. Or, again, let the present condition of Spain, or,—to come nearer home, the Province of Quebec itself, as it is dominated by the Romish system, give the emphatic reply in the negative. No! whether she wields the weapons of force or of Jesuit craft, *semper eadem*, is always true of her—ever the foe of civil and religious liberty. She is swift, yet patient. She acts suddenly, or, as circumstances demand—waits centuries. She brings to her aid all the resources of art and literature. Music, painting, sculpture, are in her hands the instruments for enslaving her victims. Like one of her engines of torture of her own Inquisition, the Virgin's Kiss, this was a figure, moddled and painted with the most seductive skill, inviting approach with extended arms. The victim being pushed within them, they closed around it, knives opening from various parts of the body, wounding and lacerating the flesh. So with Rome:—she attracts by every art, but when once she has enclosed her votaries in her meshes, they find themselves deceived, enslaved and helpless.

Now, to the Protestant Churches is committed the great task under God of stemming the tide of her advances, of defeating the end at which she aims. How is this to be accomplished?

The answer is, by union ; for union is strength. If we will but recognize it, we can be more united and have a truer union than that of which Rome vainly and falsely boasts. Amid all dissimilarities which forbid uniformity, there is one principle that can bring us into true unity. It is to recognize the Lord Jesus Christ in his living and ascended power as the sun of our spiritual system. Round his person we can gather and join hands, united in heart, united in faith, strong in the midst of our weakness, in His strength to work for and accomplish the triumph of His Church in combating this foe. However, let us remember that we are at war only with the system. Against its baleful machinations and ceaseless intrigues we should ever be on the alert to meet and defeat them. To the members of the system our attitude must be that of considerate sympathy. They are under its bondage—not the less real because they acquiesce in it—and our message to them is one of fraternal interest. Our efforts on their behalf should be directed to bringing them under the influence of the Gospel of Christ, especially by disseminating among them the Word of God. This was the instrument under God of our emancipation ; by His blessing it will be so of theirs. It is the charter of our freedom ; it will be of theirs. May God grant that the Evangelical Alliance may rise to its true capacities for God and in the power of God's Holy Spirit for a practical exhibition of the fulfilment of Christ's prayer and the accomplishment of Christ's work upon the condition of that fulfilment—"That they all may be one, as thou Father art in me and I in Thee, that they also may be one in us : that the world may believe that thou hast sent me."

At the conclusion of Dr. Hole's speech, the Benediction was pronounced and the meeting brought to a close.

THURSDAY, 25th OCTOBER, 1888.

MORNING SESSION.

SIR WILLIAM DAWSON, President of the Montreal Branch of the Alliance, occupied the chair.

After a hymn had been sung and prayer offered, the Chairman remarked that this was to be a business session, and that no time might be lost, he would call at once upon the Secretary, REV. W. JACKSON, to introduce it with a paper.

**THE DOMINION EVANGELICAL ALLIANCE, ITS
OBJECTS, NEEDS AND POSSIBILITIES.**

REV. W. JACKSON, MONTREAL.

At the time of holding the General Conference of the Evangelical Alliance in the City of New York, in October of the year 1873, the Canadian Delegates held a meeting in the parlor of the Young Men's Christian Association, at which it was resolved to organize a Dominion Branch of the Alliance. Arrangements were made, at the same time, to hold a general meeting in the month of October, 1874. The officers and executive committee of the Montreal Branch were requested by the meeting to act as the provisional officers and executive of the Dominion Alliance until the time of the said meeting. The Conference held in this city was a most brilliant and successful gathering, being attended by many distinguished men, both from Europe and the United States. At an early period of the meeting, a committee of seventeen persons were appointed by the Chairman to draft a Constitution. This committee, after due deliberation, recommended that the Dominion Evangelical Alliance be formed on the basis recommended by the parent Alliance in England, and that all branches be formed on the same basis. This committee further recommended a list of names, as officers, consisting of a president, twenty-four vice presidents, one general secretary, seven honorary secretaries, one treasurer, and a general committee of forty-three; these officers and committee were authorized to choose and appoint an executive from their own

number, who should have power to transact all business in the intervals of the general meetings of the committee. Patient search has failed to reveal any further facts in reference to the Dominion Alliance. Auspiciously started, as it doubtless was, I fear that it never had any other existence than upon paper. I have, therefore, to deal with the future, rather than with the past; with what may be, rather than with what is. And when I think of the interests that stand identified with this morning's session, or of the issues which may grow out of it, I can only wish that this paper had been allotted to abler hands. However, as this is not the time for excuses or apologies, I must address myself to the task my colleagues have assigned me. For the sake of clearness, I shall attempt an answer to three questions.

I. WHAT ARE THE OBJECTS AT WHICH THE EVANGELICAL ALLIANCE AIMS?

In answering this question, I imagine, I cannot do better than quote from the original documents of the Organization as laid down in London, in 1846:—

“1. That, inasmuch as this proposal for union originated, in a great degree, in the sense very generally entertained among Christians, of their greivous practical neglect of our Lord's ‘new commandment’ to His disciples, to ‘love one another’; in which offence the members of the Alliance desire, with godly sorrow, to acknowledge their full participation; it ought to form one chief object of the Alliance to deepen in the minds of its own members, and, through their influence, to extend among the disciples of our Lord Jesus Christ generally, that conviction of sin and shortcoming in this respect which the blessed Spirit of God seems to be awakening throughout His Church; in order that, humbling themselves more and more before the Lord, they may be stirred up to make full confession of their guilt at all seasonable times, and to implore, through the merits and intercessions of their merciful Head and Saviour, forgiveness of their past offences, and Divine Grace to lead them to the better cultivation of that brotherly affection which is enjoined upon all who, loving the Lord Jesus Christ, are bound also to love one another, for the truth's sake which dwelleth in them.

“2. That the great object of the Evangelical Alliance be, to aid in manifesting, as far as practical, the unity which exists among the true disciples of Christ; to promote their union by fraternal and devotional intercourse; to discourage all envyings, strifes, and divisions; to impress upon Christians a deeper sense of the great duty of obeying the Lord's command, to ‘love one another’; and to seek the full accomplishment of His prayer:—‘That they all may be one, as Thou, Father, art in Me, and I in Thee; that they also may be one in Us; that the world may believe that Thou hast sent Me.’”

“3. That, in furtherance of this object, the Alliance shall receive such information respecting the progress of vital religion, in all parts of the world, as Christian brethren may be disposed to communicate; and that a correspondence be opened and maintained with Christian brethren in different parts of the world, especially with those who may be engaged, amid peculiar difficulties and opposition, in the cause of the Gospel, in order to afford them all suitable encouragement and sympathy, and to diffuse an interest in their welfare.

“4. That, in subserviency to the same great object, the Alliance will endeavour to exert a beneficial influence on the advancement of Evangelical Protestantism, and on the counteraction of infidelity, of Romanism, and of such other forms of superstition, error, and profaneness as are most prominently opposed to it;—especially the desecration of the Lord's Day; it being understood that the different organizations of the

Alliance be left to adopt such methods of prosecuting these great ends as to them may appear most in accordance with their respective circumstances ; all at the same time pursuing them in the spirit of tender compassion and love.

“5. In promoting these and similar objects, the Alliance contemplates chiefly the stimulating of Christians to such efforts as the exigencies of the case may demand, by publishing its views in regard to them, rather than accomplishing these views by any general organization of its own.

“6. That reports, minutes, and other documents in promotion of the above objects be published by the Alliance at the time of its meetings, or by its order afterwards ; and that similar documents may be issued from time to time by its various organizations on their own responsibility.”

This quotation will preclude any further remark in the same direction. These objects will commend themselves to the intelligence and heart of every Christian who ponders them : I therefore pass on to my second question.

II. IS THERE ANY NEED FOR SUCH AN ORGANIZATION AS THE EVANGELICAL ALLIANCE IN THE DOMINION OF CANADA ?

In my judgment there is ; and for three reasons :—

(1.) *I deem the Alliance the best existing organization for the promotion and manifestation of genuine Christian union among the members of all denominations.* Whatever may be said of organic union, with all our dreams, we are a long way from it yet ; and, with the testimony of history before them, many wise and devout people most earnestly pray that such a union may never come. “Better the evils of diversity, manifold as they are, than the evils of uniformity, invariable and deadly as they have been.” The diversities which exist in Christendom, to-day, will be likely to continue “so long as men are born of different types, and are environed by different circumstances” ; but these diversities present no real barriers to that spiritual union for which Christ prayed. The Alliance, in its meetings for united prayer, its Conferences for the discussion of great questions of interest common to all, furnishes admirable opportunities for demonstrating to the world, that, notwithstanding the differences of opinion which exist among them, Christ’s people are one in heart the wide earth over. The gatherings just alluded to have brought to light the fact that no denomination has a monopoly of Christian scholarship or life ; and they have demonstrated that there is a deeper bond of brotherhood among Christ’s followers than that which arises from a mere agreement of opinion, viz.:—a common relation to Christ and a living embodiment of His Spirit and life. The friendly relations existing among different denominations have been gradually improving for the last fifty years. Instead of looking at each other as rivals, we have come to recognize each other as parts of the one true Catholic Church, and are beginning to esteem each other as brethren in the Lord. Now, I do not

affirm that the Evangelical Alliance has been the sole influence at work in this direction ; at the same time it is undeniable that it has been the chief earthly factor in the case. This I put down as one of its grandest achievements. And were there no other motive, this itself would be reason sufficient to lead us to maintain and extend it throughout the Dominion ; for to draw the bonds of Christian brotherhood closer is a work the value of which it is impossible to overestimate.

(2.) *My second reason is because we have in the Alliance a standing protest against persecution for conscience sake, and the powerful friend of all who thus suffer, regardless of their nationality or of their creed.*

“ Having branches in all countries of the world, it is able to give a universal expression to all forms of Christian sympathy, and often its appeals or its remonstrances have been the means of inducing some of the most autocratic sovereigns to give religious liberty to their subjects when all other efforts have been unavailing.” I cannot take time to allude to particular instances of the great services of this sort which have been rendered to suffering servants of Christ. Let us bring the matter home. Our French Canadian Protestant Missionaries find one of their chief hindrances in the enforced banishment of their converts by a persecution, which, while it keeps within the law, is none the less real. If we had a vigorous branch of the Alliance here we could efficiently aid these brethren, who are toiling in one of the most discouraging fields on the face of the earth. With the countless forms of infidelity undermining the foundation of society, in the face of a solid and compact Romanism, marshaled by the subtle agency of Jesuitism, we need a strong and vigorous organization, ready for united action in any emergency that may arise. There seems to be a general consensus of opinion that events are slowly and silently, but inevitably tending toward a crisis in this beloved country of ours. What is its future to be? Is Romanism, with its stagnation and bondage, to be triumphant, or is Protestantism, with its progress and its liberty, to rule? We are face to face with this question to-day, and all the momentous interests that underlie it. We need some efficient organization, independent of all party politics, under Christian control, and including in its membership men of all churches, ready to operate for the relief of any oppressed brother, and in which we may find a swift and sure defence whensoever our own liberties are threatened by any foe. The Evangelical Alliance is just such an organization.

(3.) *My third reason is that the Evangelical Alliance is a most efficient combination of Christian men of all creeds for educating*

the people, and thereby influencing legislation on all great questions relating to public morals, as well as for united Christian effort to reach the masses who are outside of all our churches. With our American brethren, we are persuaded that "Many and great perils threaten our institutions and our Christian civilization." And we are also persuaded that the Evangelical Alliance furnishes the best medium for "Consolidating and expressing Christian public opinion, and of affording an effective channel for concerted action and organized effort." Here is a platform from which Protestantism can utter its united opinion on any great public question in a way that can make itself felt in the halls of legislation, and through all the ramifications of society. Here is an organization that may efficiently work both among our city and rural populations, a system of co-operative Christian labor which shall reach the non-church-goers as no church ever can. These are not theories, they are facts in the history of the Alliance, both in Europe and in the United States. For these three reasons I should like to have a Dominion Alliance. There is much good work being done in various ways along the lines I have indicated, but there is no united action which carries with it the weight of the Protestantism of this land, or that is entitled to speak in its name.

III. MY THIRD QUESTION IS : HOW MAY WE BEST SECURE FOR THE DOMINION OF CANADA THE ADVANTAGES THE EVANGELICAL ALLIANCE OFFERS ?

(1.) *We want a workable Constitution.* I have intimated that the Alliance formed in 1874 adopted the Constitution recommended by the Parent Alliance in England. I hold in my hand a copy of the Constitution of the Branch of the Alliance in the United States. With these two excellent models before us it should not be a difficult task to frame a Constitution adapted to our needs, and one which we could easily work. And the action of the Conference has anticipated what I would have said just here, and has therefore saved some of its own most precious time. You have already determined to organize, and adopted with slight modifications the Provisional Constitution prepared by the direction of the Montreal Branch of the Alliance, for the consideration of this Conference. There is one important point which escaped my notice when we were drawing up that document that I should like to see incorporated therein ; it refers to the "Practical Resolutions."*

(2.) *We need an efficient and widely-extended Executive.* I

* These resolutions were read in part and ordered to be incorporated in the Constitution.

believe, without blaming anyone, that this was the rock on which the Alliance of 1874 was wrecked. Provision was not made for working the Constitution, and as it could not work itself it became defunct. What would the English Branch be without the office in the Strand, London, with General Field and A. J. Arnold the Secretaries? or what the United States Branch without the office in New York, and the honored Secretaries, Revs. Drs. Strong and Russell? You say these things cost time and money; true, and if the churches of this country are not willing to give the time and money needful, we had better drop the matter where it is; but I believe if the Christian people of this country are once shown the advantages that are likely to accrue, they will give the time and the cash needful to make a Dominion Alliance a grand success.

(3.) *We need an Auxiliary of the Alliance in every city, town, and village of the Dominion, from ocean to ocean.* The entire country must be awakened and interested in the movement. All this will take time and labor, but is, in my judgment, essential to success.

These are the chief elements necessary to success. The Montreal Branch has asked you to come together for this Conference, and has set apart this session for the purpose of discussing this important practical matter. You have been listening for two days to eminent men discussing important social and religious questions; there is before us for discussion now a matter of business. Having introduced the subject as briefly as I could, I pray that we may be Divinely guided to such conclusions as will bring glory to the Great Head of the Church, and tend to the advancement of His kingdom in our midst.

BUSINESS SESSION OF THE CONFERENCE.

After Mr. Jackson's address a free discussion ensued, and it was resolved to form a Branch of the Alliance for the Dominion of Canada, and the following Constitution was adopted, and the officers elected :—

CONSTITUTION :

ARTICLE I.—NAME.

The Evangelical Alliance for the Dominion of Canada.

ARTICLE II.—OBJECTS.

(1.) To manifest and strengthen Christian Unity. (2.) To vindicate religious liberty. (3.) To promote co-operation in Christian work, without interference with the internal affairs of the different denominations.

ARTICLE III.—DOCTRINAL BASIS.

The Articles adopted by the Parent Alliance at its organization in London in the year 1846, which are as follows :—

- (1.) The Divine Inspiration, Authority, and Sufficiency of the Holy Scriptures.
- (2.) The right and duty of private judgment in the interpretation of the Holy Scriptures.
- (3.) The Unity of the Godhead, and the Trinity of Persons therein.
- (4.) The utter depravity of human nature in consequence of the Fall.
- (5.) The Incarnation of the Son of God, His work of Atonement for sinners of mankind, and His Mediatorial intercession and reign.
- (6.) The Justification of the Sinner by Faith alone.
- (7.) The work of the Holy Spirit in the Conversion and Sanctification of the Sinner.
- (8.) The Immortality of the Soul, the Resurrection of the Body, the Judgment of the World by our Lord Jesus Christ, with the eternal blessedness of the righteous, and the eternal punishment of the wicked.
- (9.) The Divine Institution of the Christian Ministry, and the obligation and perpetuity of the ordinances of Baptism and the Lord's Supper.

It being, however, distinctly declared that this brief summary is not to be regarded in any formal or ecclesiastical sense as a creed or confession ; nor the adoption of it as an assumption of the right to define authoritatively the limits of Christian brotherhood, but simply as an indication of the class of persons whom it is desirable to embrace within the Alliance.

ARTICLE IV.—MEMBERSHIP.

Any Communicant member of an Evangelical Church may become a member by signing the Constitution, and paying annually a fee of one dollar.

The payment of \$50 at one time constitutes a person a life member of the Alliance, provided such member maintain his church relation.*

ARTICLE V.—OFFICERS.

A President, Vice-President, seven or more Honorary Secretaries, a Treasurer, a General Secretary, a Recording Secretary, and a General Committee of twenty-five additional members. All Presidents of Provincial Alliances shall be *ex-officio* Vice-Presidents of this Alliance.

* The Executive Committee, in answer to enquiries, beg to state that they understand the Constitution of the Alliance as indicating that individual members of Branch Alliances become members of the Dominion Alliance, by complying with the requirements of Article IV. of the Constitution of the same.

ARTICLE VI.—MANAGEMENT.

The management is entrusted to an Executive Committee, consisting of the President, a Vice-President from each Province, the Treasurer, the General Secretary, the Recording Secretary, and twenty others, appointed by the General Committee.

N.B.—Should Provinces fail to organize Provincial Alliances, the delegates from such Provinces attending the annual meeting shall nominate the Vice-President to represent such Provinces on the Executive Committee.

ARTICLE VII.—BRANCH ALLIANCES.

Provincial and Local Branches shall be formed wherever practicable, and all Branches shall be entitled to send delegates to the annual meeting ; such delegates to have the right to vote on all matters coming before the annual meeting.

Branches are left free to form their own by-laws, provided that they do not conflict with the Constitution of the Dominion Alliance.

ARTICLE VIII.—ANNUAL MEETING.

The Annual Meeting of the Alliance shall be held in the month of October, in such place as the Executive Committee may determine.

ARTICLE IX.—PRACTICAL RESOLUTIONS.

The “ Practical Resolutions ” of the Parent Alliance in England shall be read at some convenient time during the annual meeting, and be expounded and enforced by some person appointed for that purpose.

N.B.—*These Resolutions have been printed separately, and may be had on application to the Secretary.*

ARTICLE X.—AMENDMENT OF CONSTITUTION.

This Constitution may be amended at any annual meeting of the Alliance by a two-thirds vote of the members present. Notice of motion shall be given of any proposed amendment at least one Session before it is discussed ; but when desired the mover shall be required to state the scope of his motion at the time of giving notice.

OFFICERS :

PRESIDENT :—The Honorable Senator Macdonald, *Toronto.*

VICE-PRESIDENTS :

Sir William Dawson, C.M.G., F.R.S., LL.D., Montreal.	S. C. Duncan Clarke, Esq., Toronto.
The Right Rev. Bishop of Montreal.	The Right Rev. Bishop of Huron, London.
The Ven. Archdeacon Evans, “	Rev. E. B. Ryckman, D.D., London.
Rev. A. B. Mackay, “	Rev. R. F. Burns, D.D., Halifax, N.S.
Rev. Geo. H. Wells, D.D., “	Hon. S. H. Shannon, “
Rev. W. I. Shaw, LL.D., “	Rev. Dr. Macrae, St. John, N.B.
Rev. D. H. MacVicar, D.D., LL.D., Montreal.	*Hon. A. F. Randolph, “
Rev. F. H. Marling, Montreal.	Rev. C. H. Hole, D.D., Halifax.
James A. Mathewson, Esq., Montreal.	*T. W. Daniel, Esq., Fredericton.
Rev. Edwd. J. Stobo, Quebec.	T. C. James, Esq., Charlottetown.
Rev. John A. Williams, D.D., Toronto.	Rev. J. M. King, D.D., Winnipeg.
Hon. Oliver Mowat, “	Hon. James A. Smart, Brandon.
Sir Daniel Wilson, LL.D., “	Rt. Rev. Bishop Cridge, Victoria, B.C.
Rev. Dr. Reid, “	Noah Shakespeare, Esq., “
Rev. John Potts, D.D., “	Rev. Dr. Wardrope, Guelph.
Rev. Malcolm MacVicar, Ph.D., LL.D., Toronto.	Hon. Sidney Smith, Cobourg.
W. H. Howland, Esq., Toronto.	Rev. D. H. Fletcher, Hamilton.
Hon. S. H. Blake, “	Rev. Dr. Cochrane, Brantford.
H. J. Clarke, Esq., “	*Very Rev. Principal Grant, Kingston.
	Hon. Judge McDonald, Brockville.

HONORARY SECRETARIES :

J. J. Woodhouse, Esq., Toronto.	Rev. P. M. F. McLeod, Victoria, B.C.
Robert Murray, Esq., Halifax.	J. A. M. Aikins, Esq., Winnipeg, Man.
Rev. J. B. Saer, B.D., St. John.	W. Brown, Esq., Quebec.

GENERAL SECRETARY, (Not yet appointed.)

RECORDING SECRETARY : Rev. William Jackson, *Montreal*.

HONORARY TREASURER : George Hague, Esq., *Montreal*.

GENERAL COMMITTEE :

Right Rev. Bishop Ussher, M.D., Montreal.	J. C. Holden, Esq., Montreal.
Warden King, Esq., “	Rev. W. Scott, Ottawa.
Wm. C. Palmer, Esq., “	C. Falconer, Esq., “
Rev. James Henderson “	*Peter Johnson, Esq., Quebec.
Rev. L. H. Jordan, B.D., “	Arthur Chown, Esq., Kingston.
Rev. Thos G. Williams, “	*R. V. Rogers, Esq., Kingston.
Rev. A. G. Upham, “	Rev. E. F. Torrance, Peterborough.
Rev. J. C. Antliff, D.D., “	R. S. Gurd, Esq., Sarnia.
Charles Morton, Esq., “	Rev. R. Torrance, D.D., Guelph.
A. F. Gault, Esq., “	

EXECUTIVE COMMITTEE :

Hon. Senator Macdonald, President, Toronto.	The Ven. Archdeacon Evans, Montreal.
Sir W. Dawson, C.M.G., F.R.S., LL.D., Vice-President for Quebec.	Rev. W. I. Shaw, LL.D., “
W. H. Howland, Esq., Vice-President for Ontario.	Rev. D. H. MacVicar, D.D., LL.D., Montreal.
T. W. Daniel, Esq., Vice-President for New Brunswick.	Rev. F. H. Marling, Montreal.
Hon. Mr. Shannon, Vice-President for Nova Scotia.	Rev. J. C. Antliff, D.D., “
T. C. James, Esq., Vice-President for Prince Edward Island.	Rev. T. G. Williams, “
Hon. J. A. Smart, Vice-President for Manitoba.	Rev. A. G. Upham, “
Right Rev. Bishop Cridge, Vice-President for British Columbia.	Rt. Rev. Bishop Ussher, M.D., Montreal.
Vice-President for Newfoundland (To be asked to appoint).	Warden King, Esq., Montreal.
The General Secretary, Montreal.	Rev. Dr. Macrae, St. John, N.B.
The Recording Secretary, “	Rev. Dr. Burns, Halifax, N.S.
The Honorary Treasurer, “	Rev. John Lathern, D.D., Halifax, N.S.
	Rev. E. J. Stobo, Quebec.
	Rev. W. Scott, Ottawa, Ont.
	C. Falconer, Esq., “ “
	Hon. Judge McDonald, Brockville.
	Rev. John Potts, D.D., Toronto, Ont.
	S. C. D. Clarke, Esq., “ “
	Rev. D. H. Fletcher, Hamilton, Ont.

* These gentlemen have been asked to accept the positions to which their names are attached, but had not been heard from at the time of printing.

THURSDAY, 25th OCTOBER, 1888.

AFTERNOON SESSION.

HON. JUDGE McDONALD, of Brockville, Ontario, occupied the chair.

The hymn, "Blest be the tie that binds," was sung, after which, REV. DR. MACRAE offered prayer.

The CHAIRMAN read the first five verses of the Fourth Chapter of Ezra.

TOPIC: CO-OPERATION IN CHRISTIAN WORK.

CHAIRMAN'S ADDRESS.

HON. JUDGE McDONALD, BROCKVILLE, ONTARIO.

He first considered the difficulties in the way of co-operation. (1) Owing to the co-operation in Church work of those who are not truly in Christian fellowship, and (2), owing to co-operation in work that is called Christian, but is not. The social element is to be encouraged. God did not give us a social nature without intending it should be developed, and we may have social recreation and amusements of an innocent character; but not for the purpose of raising money for church purposes.

If a man wishing to dispose of a horse, a watch, or some other property, gets up a raffle and disposes of tickets in the Province of Ontario, he may be fined, and each purchaser who purchases a ticket may be fined the sum of \$20. But if a raffle is got up for a religious object it is legal, provided the consent of the Mayor, or other chief officer of the municipality, is procured and the article to be raffled does not exceed \$50 in value.

The speaker referred to tableaux, and other means used to raise money for church purposes, instancing one case in which there was a tableau representing the Ten Virgins. When the Salvation Army had a representation of that parable in connection with a religious service there was great indignation, and yet it could be acted or represented in an opera-house to raise

money for church purposes. This state of things is unfair to ministers, who are called upon to act as masters of ceremonies, or prompters, or stage-managers. They preach against theatres, and wonder the people go to them.

The evil with which the speaker dealt is sapping the life of the Church. The speaker then read, as expressing the state of matters better than he could, the following words of a gifted poetess :—

“ The Church and the World walked far apart.
 On the changing shores of time ;
 The World was singing a giddy song,
 And the Church a hymn sublime.
 ‘ Come, give me your hand,’ cried the merry World,
 ‘ And walk with me this way ;’
 But the good Church hid her snowy hand,
 And solemnly answered, ‘ Nay,
 I will not give you my hand at all,
 And I will not walk with you ;
 Your way is the way of endless death ;
 Your words are all untrue.’

“ ‘ Nay, walk with me but a little space,’
 Said the World with a kindly air ;
 ‘ The road I walk is a pleasant road,
 And the sun shines always there.
 Your path is thorny and rough and rude,
 And mine is broad and plain ;
 My road is paved with flowers and gems,
 And yours with tears and pain.
 The sky above me is always blue ;
 No want, no toil, I know ;
 The sky above you is always dark ;
 Your lot is a lot of woe.
 My path, you see, is a broad, fair path,
 And my gate is high and wide,—
 There is room enough for you and for me
 To travel side by side.’

“ Half shyly the Church approached the World,
 And gave him her hand of snow :
 The World grasped it, and walked along,
 Saying, in accents low,—
 ‘ Your dress is too simple to please my taste ;
 I will give you pearls to wear,
 Rich velvets and silks for your graceful form,
 And diamonds to deck your hair.’
 The Church looked down at her plain white robes,
 And then at the dazzling World,
 And blushed as she saw his handsome lip
 With a smile contemptuous curled.
 ‘ I will change my dress for a costlier one,’
 Said the Church with a smile of grace ;

Then her pure garments drifted away,
 And the World gave, in their place,
 Beautiful satins, and shining silks,
 And roses and gems and pearls ;
 And over her forehead her bright hair fell
 Crisped in a thousand curls.

“ ‘Your house is too plain,’ said the proud old World ;
 ‘I’ll build you one like mine :—
 Carpets of Brussels, and curtains of lace,
 And furniture ever so fine.’
 So he built her a costly and beautiful house—
 Splendid it was to behold ;
 Her sons and her beautiful daughters dwelt there,
 Gleaming in purple and gold ;
 And fairs and shows in the halls were held,
 And the World and his children were there ;
 And laughter and music and feasts were heard
 In the place that was meant for prayer.
 She had cushioned pews for the rich and the great
 To sit in their pomp and their pride,
 While the poor folks, clad in their shabby suits,
 Sat meekly down outside.

“ The angel of mercy flew over the Church,
 And whispered, ‘I know thy sin.’
 The Church looked back with a sigh, and longed
 To gather her children in.
 But some were off in the midnight ball,
 And some were off at the play,
 And some were drinking in gay saloons ;
 So she quietly went her way.

“ The sly World gallantly said to her,
 ‘Your children mean no harm—
 Merely indulging in innocent sports.’
 So she leaned on his proffered arm,
 And smiled, and chatted, and gathered flowers,
 As she walked along with the World ;
 While millions and millions of deathless souls
 To the horrible pit were hurled.

“ ‘Your preachers are all too old and plain,’
 Said the gay old World with a sneer ;
 ‘They frighten my children with dreadful tales,
 Which I like not for them to hear :
 They talk of brimstone and fire and pain,
 And the horrors of endless night ;
 They talk of a place that should not be
 Mentioned to ears polite.
 I will send you some of the better stamp,
 Brilliant and gay and fast,
 Who will tell them that people may live as they list,
 And go to heaven at last.
 The Father is merciful and great and good,
 Tender and true and kind ;
 Do you think He would take one child to heaven
 And leave the rest behind ?’

So he filled her house with gay divines,
 Gifted and great and learned ;
 And the plain old men that preached the cross
 Were out of the pulpit turned.

“ ‘ You give too much to the poor,’ said the World ;
 ‘ Far more than you ought to do.
 If the poor need shelter and food and clothes,
 Why need it trouble you ?
 Go, take your money and buy rich robes,
 And horses and carriages fine,
 And pearls and jewels and dainty food,
 And the rarest and costliest wine.
 My children they dote on all such things,
 And if you their love would win,
 You must do as they do, and walk in the ways
 That they are walking in.’
 The Church held tightly the strings of her purse,
 And gracefully lowered her head,
 And simpered, ‘ I’ve given too much away ;
 I’ll do, sir, as you have said.’

“ So the poor were turned from her door in scorn,
 And she heard not the orphan’s cry ;
 And she drew her beautiful robes aside,
 As the widows went weeping by.
 The sons of the World and the sons of the Church
 Walked closely hand and heart,
 And only the Master who knoweth all,
 Could tell the two apart.
 Then the Church sat down at her ease and said,
 ‘ I am rich, and in goods increased ;
 I have need of nothing, and naught to do
 But to laugh and dance and feast.’
 The sly World heard her, and laughed in his sleeve,
 And mockingly said aside,
 ‘ The Church is fallen—the beautiful Church—
 And her shame is her boast and pride !’

“ The angel drew near to the mercy-seat,
 And whispered in sighs her name ;
 And the saints their anthems of rapture hushed,
 And covered their heads with shame.
 And a voice came down, through the hush of heaven,
 From Him who sat on the throne,
 ‘ I know thy work,’ and how thou hast said,
 ‘ I am rich ;’ and hast not known
 That thou art naked and poor and blind
 And wretched before My face ;
 Therefore, from My presence I cast thee out,
 And blot thy name from its place !”

Matilda C. Edwards.

THE NECESSITY OF CO-OPERATION IN CHRISTIAN WORK.

REV. JOSIAH STRONG, D.D., NEW YORK.

The world's progress is along two lines, the development of the individual and the higher and more complex organization of society.

These two tendencies toward individualism on the one hand, and toward combination on the other, are, in a measure, antagonistic, and are needed to balance each other. They are like the two oars of a boat. One alone would turn the course to the right, the other to the left ; the movement is circular, not forward. Only when both are operative is there progress straight on.

Chinese society affords an illustration of the one tendency overcome by the other. When 300,000,000 people live in peace and comparative comfort under one government, it indicates a highly-organized society. It shows a powerful tendency toward combination. But the tendency toward the development of the individual seems to have been arrested centuries ago. There is a vast wilderness of mediocrity, and for hundreds of years each generation seems to have been cast in the same mould. Chinese civilization, therefore, stagnated.

Germany affords the best illustration of the opposite development, the tendency toward combination overcome by the tendency toward individualism. Less than a score of years ago Germany yielded to the powerful organizing tendency of the age, and the empire was the result. But down to that time all efforts for German unity had proved fruitless. A strong individuality is probably more characteristic of the German race than of any other. Their individualism was so strong that for generations it prevented the concessions which were essential to combination and organization. And the consequence was that the German people, broken into fragments, were politically weak.

It is quite as important that the balance between these two tendencies be preserved in the Church as in the State. But Church history shows that the one tendency is apt to overcome the other. Both the strength and the weakness of Romanism are due to a tendency toward organization so powerful that it well nigh crushes out all individuality. Both the strength and weakness of Protestantism are due to an individuality so strong that it checks combination and results in weakness. Romanists are the Chinese of the religious world. They belong to a vast organiza-

tion, the rulers of which exercise absolute authority, but there is little individuality, and there results stagnation; while Protestants are the Germans of the religious world, strongly individual, free to investigate, growing in knowledge, but enfeebled by lack of organization.

As the tendency toward centralization grew stronger in the Church and overcame individualism, the Church grew formal in its uniformity, and lost its spirituality. Then fell the night of the dark ages, luridly illuminated from time to time by the flames that martyred men who dared to think and speak for themselves.

The great Protestant Reformation was a reaction towards individualism. A gentleman, perfectly acquainted with Dr. Dollinger, told me recently that he once asked that old Catholic leader what was the root principle from which had sprung the old Catholic movement. He replied: "Individual accountability to God." And this, as we all know, was the underlying principle of the Reformation of the 16th century. From this principle there sprung logically the right of private interpretation of God's Word. Then followed naturally—through sadly mistaken ideas of the relations of belief to Christian fellowship—the multiplication of sects, and the competition of one denomination with another, and its attendant evils, many and great. Thus, while individualism gave Protestantism her birth, and crowned her with glory and honor, the development at the expense of the co-ordinate principle of combination and organization divided her forces and limited her powers.

Now be it observed that co-operation, combination, and organization—these are the presiding genius of 19th century civilization. Mark the unprecedented growth of cities, the rise of numerous trusts, the formation of new political parties and an endless number of societies, the growth of powerful corporations, the organization of immense standing armies, and the consolidation of petty states and principalities into empires, as in the case of Germany and Italy. A tendency so universal, and which finds such various expression in statecraft, in military science, in commerce, in popular reforms, in almost every branch of business, and in the distribution of population, cannot be accidental. It is the result of definite causes, and will continue while they remain operative. This powerful impulse given to the tendency toward co-operation and organization was from steam and electricity. And as communication is facilitated this tendency will continue. Here then is a mighty tide in the affairs of men which more than anything else characterizes the century, and

this tide the Protestant Churches have, for the most part, resisted. Where the great controlling forces of the century are strongest, Protestantism is weakest. Is it strange that our churches are losing their hold on the masses? Is it not evident that if Protestantism is to take its proper place among the forces which are moulding modern life, and giving form to our rapidly developing civilization, it must seize upon the power, so long neglected, which comes from co-operation?

Permit me to outline some of the reasons which emphasize the necessity of co-operation in Christian work.

(1.) *Co-operation is necessary to put an end to the evils of competition.*

As we have seen, the multiplication of denominations leads naturally to rivalries. If there are in a community three times as many churches as are needed, one church, if it becomes strong, does so at the expense of the other two; more likely they are all weak and struggling for existence. Human nature being still human, this struggle to live under such conditions naturally leads to competition, jealousies, and strife. Thus Christ and His religion are dishonored before the world, and the piety and influence of the churches are marred.

This competitive struggle to live has many bad effects. Sometimes it seriously modifies the tone of the preaching, rendering it less bold, less faithful to the conscience, less loyal to the truth, for fear that some rich sinner may be offended. Before now, when the Rev. Mr. Hew-to-the-line has cried aloud and spared not, and has shown the people their sins, he has been waited on by the trustees, and informed that that kind of preaching will cause a deficit in the treasury. And Mr. Hew-to-the-line has had to learn to speak smooth things, or step down and out.

As a result of this competitive struggle to live, is there not often a tendency to have the faith of our Lord Jesus Christ with respect of persons? When there come into our assemblies a man with a gold ring, in goodly apparel, and also a poor man in vile raiment, doesn't the usher often say to him that weareth the gay clothing, "Sit thou here in a good place;" and to the poor man, "Stand thou there, or sit here under my footstool?" And isn't the family of the man in gay clothing likely to receive much more social recognition than that of the man in vile raiment? And isn't there a tendency, perhaps unconscious, yet none the less real, to adapt the sermon, the music, the architecture, and all the appointments of the church and its worship to the tastes of the rich man rather than to those of the poor? Is it strange

that working-men have gained the idea that the church is for the rich men, and that they are not wanted there?

The unwise multiplication of the churches, and their consequent competition, has made their support a great burden, so that the financial question occupies a very large share of the attention of most churches. And this has given to the world a radically wrong impression of the character and motives of the church. There is nothing harder than to convince a thoroughly selfish man of disinterestedness. When the church seeks him he thinks it is for some ulterior purpose, and believes that you are not seeking him but his. A friend of mine, a clergyman, was making an effort, which had been already several times repeated, to induce a working man to attend church. "Why should you," said the man, "be troubling yourself about me and my family anyway? I couldn't give more than four or five dollars a year, and that isn't worth your while." When looking up non-church-goers, as a pastor, I have had the door, which had been opened just far enough to show that I was a minister, slammed in my face, with the remark, "We haven't any money for you to-day." The impression that the church is after money is one of the greatest existing obstacles in the way of reaching the masses. And that impression is likely to continue so long as competition between the churches continues.

Another evil effect of this competition is the congestion of churches so often seen in our large cities. The churches, having followed the well-to-do people up town, have left the down town districts sadly destitute. A denominational City Missionary Society looks over the whole field to select the place to plant a new church. The Secretary says to himself, "If we go down town we shall find the prices very high, and no help on the ground to buy or to rent. The people are needy enough, but as soon as any of these are converted and made respectable they will move away, so that the mission will never become self-supporting. But up town, where the well-to-do and Christian people are building, there is room for a church. The people will contribute largely toward building it; in two or three years it will be self-supporting, and begin to return money to our treasury." And, of course, he goes up town with his new church. The representative of another denomination takes note of the fact, and says: "There are some of our people living near that new church, and they will be going into it, and we shall lose them to our denomination if we don't build in that neighborhood." So another church is built on the opposite corner, not because there isn't any church in that vicinity, but

just because there is. Thus this competition of the denominations leads them to locate their new enterprises where they will find the most sympathy and make the most rapid growth—not where they are most needed, but where they are least needed. The churches are planted not where they will best serve the interests of the city, but where the city will best serve the interests of the churches. Is it not to be feared that we are sometimes more anxious to save the church than to save men?

Surely, the evil effects, both upon the Church and the world, which spring from competition in Christian work, demand that, whatever may be true in political economy, we need in ecclesiastical economy the substitute co-operation for competition.

(2.) Another reason for co-operation is that *it is necessary to the best economy of existing forces.*

So far as the adjusting of forces, and the location of new enterprises are concerned, the relations of most of the denominations are like those of the Jews and Samaritans. They have no dealings with one another. Several church families are often found trying to get a living out of one small garden patch, while there are square miles of free lands wholly neglected, and producing only weeds and thistles.

A clergyman in the State of New York writes:—"In one town are two houses of worship . . . where the aggregate congregations rarely exceed seventy. In another village are two houses of worship, the aggregate congregations in which . . . rarely exceed thirty." In another community of six or seven hundred are four churches, one of them recently built. "All these cases," writes this clergyman, "are within a radius of six miles." Such cases are hardly exceptional. "In an examination of statistics," continues my informant, "covering some scores of churches, located mostly in agricultural districts and in small villages, I found the average population to the church to be less than three hundred. In a village of some three hundred or four hundred population, where I once lived, there are three church edifices having a seating capacity of eight hundred;" while on the frontier there are communities as destitute of churches and as godless as any heathen village in the heart of the dark continent, and we have large city populations where there is only one church to ten, twenty, and even forty thousand souls.

If all the churches and ministers in the land were Roman Catholic, would there be any such distribution of forces? and if such distribution would be unwise for that Church, it is unwise for the Kingdom of Christ.

New settlements are not taking place as rapidly in Western

Canada as in the Trans-Mississippi region. But the public lands of the United States will be practically exhausted by the close of this century, and then immigration will flow more into your west. And unless your resources are greater than ours, you will not be able to put a Christian stamp upon those new communities without an intelligent understanding and co-operation among denominations.

Let us suppose, and the supposition is not a violent one, that Dakota will be sufficiently settled by the close of this century to need, *on the average*, one church and one minister to every twenty-five square miles of territory. And suppose the Congregational denomination should attempt to supply the demand. We should have to rob of its pastor every Congregational Church in the United States outside of that territory ; we should have to take every living minister of the denomination, sick and well, old and young, the secretaries of the benevolent and religious societies, college presidents, editors and insurance agents ; we should have to put every minister on the denominational list into that one territory, and then call on the Presbyterians for 1,600 of their men.

What if the Presbyterian Church North should attempt a like work for Texas? That Church would have to transport its entire ministry to that one State, and then 4,700 townships, each five miles square, would be left destitute. Suppose we divide into such townships the whole region west of the Mississippi, not including Alaska. I believe it to be within the limits of strong probability that one-half of these townships will be sufficiently settled by the close of this century to demand one minister each. And this, you observe, takes no account of the larger needs of many cities. Yet to place one minister in every other township would require over 40,000 men.

You have a Western Empire as well as we, and that mighty West is to dominate the continent and determine its destiny. The impress which is to abide for centuries is to be given during the next dozen years or so.

Are the churches of the East able to place a Christian stamp on that civilization? Surely not so long as men and money are wasted ; surely not without that economy of existing forces, which can come only from co-operation.

(3.) Again, another reason for co-operation is that *it is necessary to the development of latent forces*.

A handful of drilled soldiers will disperse an armed mob of ten times their numbers. Not because the soldier is braver or physically stronger than the citizen, but because drill means

co-operation, organization. Every soldier makes every other soldier more effective. Hence with organized numbers there is cumulative power. In the human organism each member serves every other. How much can the eye see without the brain, and how much can the brain see without the eye? Every organ increases the efficiency of all the others. Hence organization discredits the multiplication table, and we find that ten times one is not ten, but perhaps fifty, it may be a hundred.

In 1885 the churches of Pittsburg became much aroused over the question, "How to reach the masses?" In three years they tried three different methods, and under circumstances equally favorable. One year they all held special services, but without any co-operation. Another year they united so far as to invite Messrs. Moody and Sankey to hold evangelistic meetings in the city, and lent their hearty support to the movement. Another year they engaged in co-operative house to house visitation. Notice the results, as given by one of the pastors in the New York *Independent*. He gives the statistics for the Presbyterian Churches, which probably represent all fairly well.

During the year preceding these special efforts the net increase of the churches was four per cent. of the membership. During the year of special but independent effort the net increase was five per cent. During the year of Union evangelistic meetings the net increase was seven per cent. And during the year of co-operative church work in house to house visitation, notwithstanding the fact that the work was very imperfectly done, the net increase was ten per cent. of the membership—twice as large as during the year that the churches labored with equal zeal but without co-operation. In this case ten times one was twenty. Now the churches are organizing to co-operate in house to house visitation according to the new plans recommended by the Evangelical Alliance.

The differences between the various Evangelical Churches need not interfere with their co-operation, but will rather serve to increase its efficiency. Differences do not necessarily imply discord; without differences there can be no harmony.

There is such a thing as the polarity of truth as well as of light, which is its accepted emblem. All great truths have opposite poles or sides, and we are so limited—each man being only a fraction of a man—that we seize upon a portion of the truth, only a segment of it, and forget or depreciate its complement. Hence the different sects, each emphasizing a different truth or portion of truth, need each other to round out its perfect circle. The differences between Evangelical denominations,

instead of being hostile to co-operation, are friendly. Different organs with different functions are a condition of all high organization. A hundred hands do not make an organized body. There must be many members in one body having different offices. There is a mighty power in the various Protestant Churches as yet undeveloped, because these various members of the body of Christ have failed to enter into true and helpful relations to each other.

True, some of our differences are not complementary but contradictory, but they are comparatively insignificant. Missionaries in heathen lands find that such differences become puerile in the presence of those who worship the devil. And surely they are too insignificant to prevent our co-operation in the presence of those who worship the world and the flesh.

Christian civilization in these closing years of the nineteenth century is beset with perils, many and mighty. We need to make every ounce of possible power actual power. Dare we, for selfish and petty reasons, refuse that co-operation which will enable *two* to put ten thousand to flight?

I have sometimes thought that our common dangers were intended of God to force us together. The Hellenic tribes were for generations weakened by their intertribal jealousies and strifes. But the Persian was the smith who, with the hammer of war, welded these Grecian tribes, glowing in the fires of patriotism into a mighty nation. Thus the perils which threaten our Christian civilization to-day may bless us by forcing us to seek the strength which comes from intelligent co-operation, thus realizing in a higher degree than ever before *the unity of the body of Christ*, which affords a fourth reason, the last which I will mention, for co-operation in Christian work.

Many long to see all denominations of Christians come into organic relations under one form of Church government. This would not seem to be necessary to a true spiritual unity. Whether or not an organic union is ever to take place this side heaven, I think that all will agree that the body of Christ is dismembered when the eye says to the hand, "I have no need of thee," and when the head says to the feet, "I have no need of you," when members of the body of Christ act quite independently of each other, and even in competition with each other. This surely is not being one, as the Father and the Son are one. All will agree that mutual helpfulness is essential to the unity of the body of Christ, for which the Master prayed, and which all His followers desire. And I do not see how such mutual helpfulness can be realized without co-operation.

Now, the several denominations hardly draw near enough to each other to become really acquainted, and with lack of acquaintance there is sometimes a lack of full confidence. When I get near enough to a man to recognize in him likeness to Christ, be he white or black, or red, or yellow, and whatever be the name by which he is called, whether Protestant or Catholic, I must needs love him, even though he refuses to fellowship me. I will love him in spite of himself. But denominations of Christians are to-day so isolated that they do not draw near enough to recognize the likeness of Christ in each other. But let them join hands in Christian work, laboring together with like faith and zeal for the same end, and they will recognize each other as brethren indeed. With increasing acquaintance will come growing confidence, a blessed fellowship and a spiritual unity, both real and manifest.

Brethren, we have spent some time looking full in the face some of the perils which threaten our Christian civilization, and studying some of the great problems of the times, which command the attention of every serious and intelligent mind. Are we perchance tempted to doubt and discouragement? The great problems of all ages are *radically* the same. The struggle between sin and righteousness, varying in form with new phases of civilization and changing with the changed conditions of society, is the conflict of ages. On the one hand human selfishness manifesting itself in the oppression of the weak by the strong—Cæsarism, feudalism, slavery, the degradation of women; on the other hand the power and truth of God, manifesting His righteousness and love, and elevating the race by elevating its units until Cæsarism and feudalism give way, slavery's chain is broken, and womanhood is honored.

Human selfishness in this age of the world is no greater than it has ever been, and the power of God's truth and love is no less mighty. The struggles of to-day between the capitalist and laborer, between law and the anarchist, between the home and the saloon, is the old conflict in new forms. The issue will be what it has always been. God's righteousness will conquer man's sin, and the race will move forward into a larger place.

The saving power is God's, its instruments are we, the several members of that body in which Christ is now incarnate in the world. It is for us in loyalty to our Head to see that Christ's body is no longer dismembered, but that, "being fitly joined together, and compacted by that which every joint supplieth," it becomes the most perfect instrument of His saving power.

THE CHRISTIAN FORCES CO-OPERATING IN THEIR APPROPRIATE FIELD AND WORK.

REV. FRANK RUSSELL, D.D., NEW YORK.

We are to study what is called, "A New Movement," or, the "New Departure of the Evangelical Alliance." It is an impulse of Christian and patriotic forces. There has been for years an increasing ardor to reach the masses of people who are separated from the churches. Such efforts have been mostly denominational. Some of the best thinkers have given their best thought to the matter. The study and the application of methods have been multiplying. Co-operation has grown up in almost all other enterprises excepting among Christian forces. With the masses in our midst who are not leavened with the Gospel, their numbers vastly increasing, their condition growing more appalling, and the consequent dangers being more alarming, the need of some more efficient force to reach them has become apparent. It has become no less apparent that the Gospel of Redemption is pre-eminently our remedy, and the great burden of the study is its most effective handling.

A significant meeting for the study of the situation was held three years since in Cincinnati, called the Interdenominational Congress. Eminent persons were present, and most advance consideration was had of the perils against our Christian civilization and how the churches, the saving forces of every community, could so adjust their work towards these perils.

That meeting adjourned, with provision for calling another, and a National Meeting of like kind in one, two, or three years. These studies seemed to grow rife in all communities, and the needs more pressing. The work of Chalmers and Guthrie was re-studied with great interest, experiments in Elberfeld and Germantown, and other places, lent aid to the question, revival measures, Sunday School advancement and methods, the Young Men's Christian Associations, the Bible Society, and the Tract Society, the most excellent work of City Missions, and of churches and pastors eminent in vigorous and effective effort. It seemed evident that the saving force was the Gospel, and the instrument—not new organizations—but the churches themselves, and the churches uniting to call their forces into the field. The formation of societies of Christian Endeavor, while most effective in their purpose, hinted broadly at great forces latent in the churches. The book entitled, "Our Country," unfolding the

perils, and the *Christian League of Connecticut*, suggesting greater effectiveness of Christian forces, besides other services of their eminent authors, and of many others, have engaged attention wide and thoughtful. Experiments quickly followed under the names of, "Union Mission Work," "Union Church Work," "Church Canvassing," "Co-operative Church Work." The Evangelical Alliance for the United States, the only organized expression of a working Christian unity in our country, became intensely interested in these phases of church power. To it was worthily and providentially committed the matter of aiding the churches in rallying their forces for local work, and the national meeting anticipated in Cincinnati, was called by the Alliance, and held in December last. The echoes of that meeting, with no loss of distinctness, are throbbing throughout our whole land. The experiments in co-operative church efforts have continued under the name of Alliance work. It is the nature of this activity to which I am invited to call your attention, "The Christian Forces Co-operating in their Appropriate Field and Work."

THE CHRISTIAN FORCES.

They are vast in numbers, the membership of the Evangelical Churches reaching twelve millions in the United States. They are also nobly equipped, with the finest commanders and staffs, impregnable works, and lavish supplies, each legion by itself a mighty army, with a grand armament. Each legion is also well drilled and displays great activity, the best activity in promoting everything connected with its own armament. But the legions of this army, God's great army for the world's redemption, are very separate. While existing for the same purpose, acting under the same Great Commander, and under the same directions, one manual for all, their power has been largely devoted to things wherein they differ. It is doubtless well there should be differences of names and regalia, and some forms of legion life, and appearances in parade; right that there should be strong leaders, and strong attachments for the same, and much difference of habit, yet the glory of the legion, or of the history, possession, or appearances, or the length of its roster, is not the aim of its life. To do battle for the Lord's Kingdom of Righteousness, to go forth and make all the world captive for Christ, is the common purpose of all the legions.

Now, there has been so much of camp service, and of effort bestowed upon the greatness of the legion that the forces have not been adequately led into the field. We have no regret,

nothing only grateful praise that the denominations have grown so strong. It is doubtless by divine direction that Christendom is so strong as it is to-day, through the strength of its great denominations; and we sing hallelujahs that the old strifes among them are matters of the past. The fences once so guarded are gone, split into kindling wood for revival fires, and clergymen, while this is the case, have seemed to conclude that gates and bars of separation between the acquaintance and fellowship of the legions of Christ's followers are not worth while. For this acquaintance and fellowship it is not deemed necessary to remit or abandon precious and honored traditions or family customs. There is reason enough, and room enough, for them to be retained. If one family desires a little treasuring of glorious and significant coat-of-arms, or another to have a different hour for dinner, all can be well allowed in the neighborhood of our encampment. Presbyterians can well persevere in being Presbyterians; Methodists need not fall from the grace of Methodism; Baptists may swim on as Baptists, and may choose what songs they shall sing, and what aids they shall have in their camp music, and so on, through all the differences and preferences of family, or camp life. But when these matters keep us from the field, or exhaust our activities, we are missing the best results for which our army exists. Our rank and file are learning to say that they never enlisted for service in the field, or to go to the front. They have already been saying to the colonels that they can do only camp duty, that the minister only is the evangelist, the one to go into the field to win captives. This has been the case until the Church forces shrink back from the field, and have become largely unmindful of its crying demands. The mass of our lay forces, with one consent begin, and continue to "make excuse." Ministers are often asked how they like their new fields, when only their churches, their regiments or forces are meant, and the field outside, outnumbering our forces has gone almost unthought of. The Church is not the clergyman's field—it is his camp, his headquarters, his regiment of forces. The vast populations that throng the fields and await our work with them, have gained the impression that we are filled with factions, that we emphasize unimportant differences so that they stumble at the choice of which division of Christ they shall choose. They feel that the churches are not anxious for them to be saved, do not want them in their ranks, that we as churches are exclusive, that we lead a kind of club life to which it is impossible for them to attain; that the Gospel is not for the poor, not for the distressed and discouraged, not a beauty for their

ashes, or the oil of joy for their mourning, but a luxury for the more able, and far beyond their reach. This centripetal current in our Church atmosphere has led us rather to relegate the evangelization of the masses to other than the direct forces of the churches. A long list of *ex cathedrâ* organizations have been formed, and we have actually been demitting to them the work of spreading the Gospel over against the houses of the Church. We are carrying the Gospel grandly and none too well to the remote parts of the earth. We know better how to put the Gospel into the homes of China, or India, or about Lake Nyanza, than we do in the homes of New York, or perhaps of Montreal. We are actually recognizing this fact, and are found taking part in the discussion of the questions, "How to reach the masses?" "Is the pulpit a failure?" "Are the churches a failure?" And associations of various orders, secret and semi-secret societies, travelling specialists, sisterhoods, fraternities, and lodges, have grown up in every community with distinct Gospel aims, and their champions are actually found coming for collections, to clergymen who are the exponents of the religious forces, and saying, "You ought to help us, for, you know, we are doing your work." What business has any one else doing our work? How comes it that the work of the churches is so far undone that it must pass into the hands of other agencies? The churches are the light of the world, but with too severe significance our spires are often called, "extinguishers." We are the salt of the earth, but if the salt has not lost its savor, we must confess that it is barrelled up in our pews, and it will not renovate our communities until it is sprinkled among their streets and lanes and hedges. Our churches are fountains of healing, but if, as they stand together, they cannot send out rivulets to join here, there, everywhere, and run in purifying streams to all homes, a tidal river of salvation, then our hydraulic arrangements are a failure.

Again, the pulpits, to a great degree, take tone conformable to this state of things. There is no more noble, hardworking, faithful, or self-sacrificing class of men than our American clergy. But many of them, after many sincere and severe efforts, have become discouraged over the questions of the masses. Many of them have conscientiously given over the struggle in the taxation of the other things that come heavily upon them. Hundreds of them express the isolation and consequent weakness of their position, and feel that they are doing all they can. Many of them relapse unconsciously into an un-evangelical condition of study, administration, and preaching. Themes of Theology, of denomination, of the great institutions and the armament of

their legion, of literature, of many things in the all comprehensiveness of the Gospel occupy them. Others devoutly pray for something to "turn up," for the solution of the field problems and wait for it, ready for any spasm of any kind of church activity, and many easily fall into lines and methods of mere generalities, and are open to the charges made by thousands who have wearied of church attendance, that they get no food when they go asking for bread and fish. These unevangelical tones of the pulpit are largely the reflection of the condition of the churches, and they promote and confirm the same condition. It is a mutual action and reaction. As far as our work in our own communities are concerned, we have on the average expended our own force upon this armament of our respective legions. Europe, we are told, last year expended almost seven hundred millions of dollars upon armies and navies, amid the competition of their states, and not a man was killed on the field, not a prisoner taken, not an inch of territory acquired. It is also stated that each European nation, for its mighty armament, has increased its indebtedness, and thus is tending toward bankruptcy, going in pieces through the great weight of its magnificent equipment. Let it not be longer so with the churches. Let us bring our forces into the field. And to this end we must have an understanding of

THE FIELD.

Where is it? It is at our own doors, it is abroad throughout our country. A patch of it is in every hamlet. It is an element of every town, and in cities everywhere the ratio increases, until we are wide of the truth to call this unchurched, ungospelled field *an* element. It is fast becoming the controlling element.

Its population has grown to be immense. It has been my work to confer with pastors of churches in many cities who are studying this field in their respective communities and ascertaining the facts concerning it. In every instance they themselves are amazed at the number of population which they find disconnected from the churches, having no real acquaintance with clergymen, church officials, or church pews. This population ranges from 52 per cent. to 71 per cent. of the inhabitants. We often feel, and feel keenly, the power of the misapprehensions that obtain among this population. But we have much of misapprehension concerning them and their real condition. The religious chasm which separates this vast population from our church acquaintance and life has become also a social chasm. It is a broad, deep, dark, dangerous chasm, and growing broader, deeper,

darker, and more dangerous. It is a "Cherith" in which more than one-half our population has fallen, and are being fed by ravens, not sent of God for sustentation. Forty per cent. of that population, as found by repeated and revised counts, in many places, belong to our pews right off. They are children of our parents, and were reared in our churches and our church schools. As they are now in places rapidly returning, their almost stereotyped expression is, "Well, we can scarcely tell why we stopped attending church; we used to attend, or we were members, until we moved here from another city, and we were not acquainted." In one community in Ohio, where the work is in progress, 40 per cent. of the population not known to the churches were members of churches in other places from which they had removed in one, two, three, four, or more years. One church in New York city received through the work 83 letters from homes standing right about it, 83 letters transferring membership, which should have been presented one, two, three, four, five, or more years before.

Now, what beyond these 40 per cent.? We go deeper into the chasm, and the air grows thick, damp, unwholesome, and dangerous. Some have been pushed back and have failed in the scramble after competence; some, discouraged in social relations, or else in theological despair, revolted from revival influences; many indifferent merely; some are in the midst of ecclesiastical vagrancy, going about on some slight church impulse from one to another, until all ties are lost, or are chilled and interrupted by marrying across church lines, neither church acceptable to both, until the children and parents are cut off from any church. Many accuse the clergy and the churches of not caring enough for them to keep them in relations of acquaintance. The densely ignorant are there. Superstitions and religious vagaries have played havoc with a great number. Many, through pernicious reading and pernicious associations, revolted from church life for slight causes, and have gone down into infidelity; unwholesome organizations have fastened to them and absorbed them farther away. In literally thousands of instances the husband or the father has been drawn down through some of these circumstances, while the wife, or other member of the family, struggles in mind, trying in vain to hold on with tears and prayers, and waiting, until her grasp is at last relaxed and she goes down. We go through the realms of discontent and bitterness into the abodes of vice, rank and threatening. Intemperance has its stronghold there; turbulence of labor against capital is fermented; polygamy, not just like Mormonism, but as bad and as wide-

spread, is often found, polygamy and antigamy. Poverty is there, sad, reeking, dangerous, recruiting its numbers, and breeding children in this slimy darkness. Sabbath breaking, and all license with high hand, are there. Bitterness is outspoken against the churches, against laws, against good society, against all refinement.

This state of things is not improved by a great per cent. of immigration that pours into this population. We concede that much good has come to us through the streams of life pouring in upon us from the older nations; strength of labor, and genius and wealth. But we do not hide our eyes to the fact that the steamships are sloops filled with garbage, reeking and foul, gladly thrown out by other nations, and dumped into our own. Our institutions for the care of the defective and dangerous classes, tell us in their reports, that now eighty per cent. of their inmates are either foreign born or the children of the foreign born. Every motive of either piety or patriotism impels us to call out our Christian forces and explore this field with the Gospel in hand. It is not enough that we put a little slender plank across the chasm here and there, and send a tremulous canvasser, or tract distributor, or city missionary across to do Gospel work, we must bridge the chasm from street to street, from the churches to all its estranged houses and, as generals, we must take our forces into this field.

Again, this field belongs to no denomination of our forces, and no part of it belongs to any one of these denominations. No part of it can be worked denominationally. Such an attempt is multiplying friction, diminishing power, and crushing the fruit more into the mire. Each denomination, however, has part and lot in this matter. There is the tie, or remains, or possibility of denominational fruitage in every part of the field, even in its uttermost darkness. No section of it can be won and transformed by Apollos, or Paul, or any other of our divided names. Christ only, pure and simple, can do this work, and gain this fruit. The ambassador that goes to this population must go in the simple name of the Master, and to do this he must represent not one denomination, but all. The denominational purpose may be minimised to the least possible degree by the representative of one of our denominations in going in the sincerest purpose, yet the impression the other side of the chasm will not be thus divested of its sectional character, and much therefore will be lost.

We come then to the consideration of—

THE CO-OPERATION OF THESE FORCES.

Let the pastors of the churches in any given section of territory, a country township, a village, a small city, one ward, or more, of a large city, consider themselves as leaders of the forces, responsible for the Gospel going to every house in that given territory. They cannot personally do all the work; every general needs a staff, every colonel needs lieutenants and captains. Denominational forces must also be equitably represented. To make an army of these grand legions each must be fairly called into the great whole. Then let a meeting be called to which each one of these pastors shall bring one staff officer—or supervisor, as they are called,—one for every hundred of his church membership. If there be a fraction of membership over fifty let it yet count a hundred, and if a membership be less than fifty let it yet count as a hundred. Should there be twenty of these pastors, and the average of the membership of their churches be three hundred, then to that meeting for consecrated planning there will come eighty persons, sixty of them laymen. Officials, or otherwise, they should be bright, competent, busy men, appointed in any way agreeable to their own churches. Each pastor sitting with these supervisors, his own staff, with the roll of his church membership before them, should check off the names of fifteen members for each hundred of their respective membership, ten for immediate active work of household visitation, and the five for a reserve ready for possible vacancies and other related labor. Let cards of uniform blanks be used in writing the names of visitors, their residence, numbers, and their church connection. Seat the supervisors together and serve to them these cards, the ten to a hundred membership, first those of one denomination, then of another, and another, until all are exhausted, when each supervisor will have an average of ten, with scarcely two members of the same church, and there will be six hundred in all, a great army of workers for the homes of that community. Repeated experiments in now scores of places have shown that this proportionate number just about matches the count of the households, allotting an average of ten to each visitor. These forces must now be led into the field. The field, then, must be appropriately districted. No one can do this so well as a committee appointed by the supervisors. This is best done by counting along one side of a street, making memoranda of the limits of each field. The aim is that the field shall contain ten households, but good limits should be secured if it

be only eight ; or it runs on to twelve or more. Ten of these fields, described upon a sheet of paper, make a district, and the districts will thus average about a hundred houses each. One of these districts is, in some chosen way, assigned to each supervisor. Each one will now call his corps of visitors, as his cards shall indicate, and give to each her field.

Adjustments can be made suiting the taste of these visitors regarding the distances and character of the fields. Each pastor should call together his own corps of visitors, make full explanations of the nature of the work to be done, and place in the hand of each a card of printed suggestions. Printed suggestions are also prepared for the supervisors. Besides, they have heard thoroughly of the matter in Conference rooms and from pulpits during the meetings for arrangements. They will have also meetings where all the workers will be gathered, and exhortations and explanations will be made by all the pastors. Emphasis should be made of the fact that this work is not a canvass of the community for statistics. A canvass stops. This is a corporate part of Church life and work, contemplating an increasing acquaintance of the churches, through these visitors, with the whole community. Each visitor can visit her ten homes some afternoon of the month, and at her own home afterwards fill the little blank as her monthly report to her supervisor. The supervisor collates these field blanks on a district blank for the General Secretary, and the Secretary collates the district blanks for his general monthly report. In a large city the territory falls naturally into several divisions, the boundaries of which are often made by the river, the railways, by boulevards, or likely by ward divisions. So supervisors may report to the Secretary of their respective sections, and these Secretaries to a General Secretary of the City Committee. The visitor, as she goes to her field, can have a card of introduction, that the lady of the house may be fully apprized of the nature of her call, having already heard much about it. She will also have a special blank, on which she will write the name of the resident and the number, and send it, perhaps, through the supervisor, to the pastor of the church for which the family has a preference. Each pastor, therefore, will receive not only the data for making a complete church directory, but also the names and numbers of every household and individual in all that community who prefer his Church. The denominational work commences at this point. He and his church families call now with a purpose on these families, the long list of which surprises him. That is one line drawing that family or individual ; their own choice is

another, for having made it, it works like a goodly leaven in their purposes. The visitor returns the next month, and naturally speaks of the newly-formed or contemplated church acquaintance, and so three lines of influence tend to draw every home to some church, and that the church of its own choice, a natural and legitimate work. The visitor, likely pairing with some in her successive monthly visits, and in her maturing acquaintance, has no air or effect of an official, as in a canvass, but becomes simply a Christian friend. She finds no opportunity of anything like proselytising, for all that is forestalled; but she finds invariably such matters of Christian interest as impel her to more frequent calls than her monthly schedule, and one pastor declares his belief that the voluntary calls, through sheer personal interest, outnumber those expected of the visitors in their monthly schedule. The monthly meetings may alternate between meetings for workers only and more public meetings, to be addressed after the report on topics pertinent to the work. The pastors also, as they shall see fit, may hold occasional meetings for the instruction and help of their own visitors. No more interesting meetings have I ever attended than those held from time to time for the relation of experiences in the work, and of suggestions toward improvement. These should be small meetings, and may be held simultaneously in many different places, three, four, or five supervisors calling their corps of visitors together, that the leader may have a list brief enough to enable him to call all their names within the hour. The touching recitals at these meetings of the things found in the fields are very impressive. As the monthly visiting continues, opportunities develop of doing good in many ways. Mistakes of locating new Church enterprises are avoided and corrected. Many questions are more wisely handled, because the facts concerning them are more fully and more accurately ascertained than seems possible in any way short of such an acquaintance with the field. We shall now be interested to note some

FEATURES AND RESULTS OF THE WORK.

These are not new as marking Christian activity. The very genius of the Gospel and of the Churches embody the same features. In revival efforts they have been insisted on as the most important instruments of success.

The work is everywhere received with surprising readiness. Pastors and churches alike, many times conservative towards new things, and discouraged with some forms of work not new, have a hearty welcome for it. In some places Sunday School

activity, and systematic Bible and tract distribution, have prepared the field, and made use of visitors in essentially the same manner. One city has been found in New England, where the household visitation has been carried on for more than a score of years, and four visitors have had the same list of houses for monthly calling for more than sixteen years, two of them for more than twenty years, and a resident says that he thinks no place can be found where the attendance on, and connection with the churches, is nearly so great in proportion to the population.

The households in the communities disclose the same grateful readiness. Visitors who have gone tremulously into some of the fields, even expecting a rebuff, have, with rare exceptions indeed, found a welcome instead.

A large number of the rank and file of the Church membership is brought into activity. Here, too, the readiness is found. In the room where the first Christians awaited the coming of the Spirit, everyone received the manifestation, and not the Apostles alone. Verily, "Thy people shall be willing in the day of Thy power."

Pastors find thus much latent power in their membership which proves, when exercised, most effective.

The organization, so far as it is an organization, is a very simple one. There is in it no extra machinery, but it rather utilizes the forces of the organizations now existing, namely, the Churches.

It is also most flexible. The details of the method are in no wise stereotyped, while now there is a growing uniformity of procedure, yet pastors in every community will study the problems of the same, and in their own way direct the application of the Gospel, so that every home may be in some sense touched by its grace.

It does not interfere with other Christian effort, but proves helpful to all. The Young Men's Christian Associations are assisted by it, and in some places the way opened for such organizations to be formed. The Societies of Christian Endeavor are seeking the same things among the young that this co-operation of the churches realizes among all portions of the communities.

The advantages of massing forces in military affairs, and of combinations in commercial affairs, are now realized in religious affairs. Christian forces are solidified, when hitherto we have stood apart. The expression of our unity and of our power can be as one voice, and mighty as the multitude of many waters,

whereas we have been speaking only here and there, and in echoes faint in comparison.

Such acquaintance and fraternity is secured among all the pastors, that their hearts are bound together in the common purpose, as that of one man. In one city two pastors were found who had each carried on his work for more than twenty years side by side with the other, and they were not acquainted. Conceive General Grant and General Sherman and General Sheridan going through a war of four years with such lack of mingling as would require a personal introduction of these leaders in a common army.

Instances, of course, are met, where, for some reason, one or more churches withhold co-operation with the others of the group. These do not fail of some blessing. The fruit found rightly belonging to them is at once turned over to them and they are compelled to greater activity. When the tide is out from some sweet bays only a few pools are seen, but when it again comes in, there are no defined pools, but all is one rising refreshing flood. So when through general quickening efforts a whole community is stirred by grace, none can altogether hold aloof from the divine effect.

The work is not onerous. Some meetings at the outset for perfecting the organization ; some watch-care that the forces are in readiness. Some remembrance of what Nelson said of his forces in the stirring times of England, "We expect every man to do his duty." One meeting per month for report and consideration is ordinarily sufficient. The meeting of the Executive Committee may precede this monthly meeting the same evening, and the visiting can be done in a portion of one afternoon every month. Few, indeed, would be unfitted for other cares by adopting, for Christ's sake, so much of a care as this.

It is a quiet work with continuous gentle blessings, like dew upon the new mown grass ; no striving or crying ; the voice is scarcely heard in the streets while the poor are having the Gospel preached to them. Neither must it be carried through with a rush, that its completion may give way to something else ; but as a part of the life of the churches it should continue as long as the sun endures.

It is most inexpensive. Some printing, some meetings, and the bills to be shared *pro rata* among the churches, are so light on each as hardly to deserve mention.

It is productive of good results immediately. The pastor's lists lengthen ; he must soon use more of his forces than the ten for each one hundred first led into their fields. New attendance

begins in all departments, and as visiting proceeds, and acquaintance matures, numbers are in readiness to be received into communicant relations. Pastors at their meetings are soon enumerating the new families that have come to their respective flocks. In Buffalo, one month's work started three hundred and eighty-seven families into the beginnings of church life. In Rochester, the same month, one church received to such beginnings, forty-four families, and more than sixty persons besides, not classified in families. In Oswego, the nineteenth monthly report showed thirty-eight families thus starting. Why did these await the nineteenth visit? Because it required that number. Why do many apples cling so many days to the boughs for repeated suns to ripen them? In a town of less than five thousand inhabitants, the first monthly meeting disclosed the fact that six hundred and fourteen names of young men and women, who were non-attendants on any church, had been placed in the hands of the respective pastors, one of whom said, "These lists, thus distributed, are worth more to our work a dozen times over than all the effort has cost." Visits were made in one month, in Rochester, to twenty thousand one hundred and seventy-six households; and in Baltimore, in one section of the city, more than twenty-four thousand households were visited in one month, while in Brooklyn, thirty-one hundred households were visited in one afternoon.

The statistics that are gathered are complete and reliable. Better data for a church directory, or a better religious census of a community cannot be gained than such as are made from the reports of this acquaintance visiting.

Charitable matters are better regulated in the light of the facts found in the work, impositions corrected, and gifts more efficiently bestowed. In some places, "Children's Homes," "Open Doors," intelligence offices, and labor bureaux, have been outgrowths of this Christian acquaintance of the whole community.

The agency for spiritual good pre-eminent among all other features is the personal touch and contact of the life-blood of the Church as it continuously throbs in all the homes. The commercial world long ago learned the efficiency of representatives of business having personal interviews with samples of the goods at hand. In politics people are interviewed for their votes. The Master spake rich things indeed, with only one in the audience, Nicodemus, and the woman at the well. When the Christian mother goes repeatedly, and unofficially, for her friendly visits, she gains a grasp for good upon the home.

The fact that religious affairs are made so much more a common topic of conversation promotes all the interests of religion among all classes and makes the religious life far more probable for thousands of families. It is no small matter that so large a number of Church members are becoming trained in practical religious activity, the ten in a hundred at first, but soon many more. And already they are seeking improvement in the work, and asking their pastors and writing to the Alliance office for the best selections of scriptures, the best tracts, and religious literature for use among special classes. The reflex blessings upon the workers is no small matter. He that watereth shall himself also be watered. The churches cannot fail, do not fail to see the benefit of it. One pastor writes that if I will come to the platform of his prayer meeting, he thinks that I, a stranger to all present, can select almost all his more than sixty visitors by the very glow of interest depicted on their faces; and one visitor related in presence of her pastor that she had found a boy twelve years of age, in her field, so injured several years before in the hip and spine that he would never walk again, his mother once a member of a church in another place. The boy, she said, did not know any other meaning for the words, "Jesus Christ," excepting a term which the boys swore with on the streets. Then the woman added that she had had more of the presence of the Holy Spirit in teaching that Christian heathen than in hearing all the sermons ever preached to her.

Finally, the voice of God seems more than ever to be saying to all his followers, "Go and disciple, and, lo, I am with you alway;" so will we be co-laborers with God. Let him that heareth say "come," and let the churches "seek to save them that are lost."

ADDRESS.

REV. DR. POTTS, TORONTO.

We are living in the best days the Church has ever seen. Christianity has not been a failure, and it is not an effete and spent force in the universe. It must be confessed that the Church is far from perfect. It has much to learn, and much to do, before the Master can say, "Well done, good and faithful servant." The Church to-day, however, is more active, more united, more evangelical, and more practical than ever before.

The spirit of union is in the air. The regiments are a more solid and compact army before the enemy than formerly. Christian co-operation is being manifested more and more. How can this be accounted for?

Two things have contributed largely to this state of the Church. One is the comparative unity of the Church in the study of the Word of God—in the international scheme of Sunday School lessons. Surely they are fellow helpers to the truth, the lesson writers expounding the same portion of the Word, the teachers studying and praying over the same passages, and then on the same day teaching the same precious truth. The other factor is the awakening and increasingly intelligent interest in the conversion of heathen nations. The churches have more sanctified common-sense in Christian work than at any former time. Union of effort will abound as the Church rises higher, and reaches out after the New Testament ideal.

I. *The object of Christian co-operation is eminently worthy the consideration of all workers for Christ.*

What does it aim at? Is the object worthy of the time and money, and talent, spent in the various forms of Christian endeavour? Let me ask a question. Is the furtherance of the truth not an object worthy of the united effort of the people of God? It is the good news of God; it is the heaven-appointed food of the soul; it is the emancipator of the enslaved sinner; it is the sanctifier of the followers of the Lord Jesus. All who unite in Christian work are fellow helpers to the dissemination and to the knowledge of the truth.

Another object of co-operation in Christian work is to extend the Redeemer's kingdom.

The Church lives and prospers by aggression. The Kingdom of Christ advances by making inroads upon the kingdom of darkness. The purpose of co-operation is adding territory to the reign of Christ, in the new subjects who take the oath of allegiance, and who offer the homage of their hearts to Jesus as their King and Lord. Christian work increases the subjects and extends the domain of Christ.

The object of united work is the salvation of sinners and the general uplifting of mankind. It means conversion, it means mental elevation, it means ennobled character, it means domestic thrift, comfort, and adornment. It means the name written in the Lamb's Book of Life, and very likely in the savings bank as well. It inculcates the Pauline truth "that Godliness is profitable unto all things." It touches the whole man, and enriches all the relationships of life. No wonder, then, that consecrated workers

exclaim, "For the love of Christ constraineth us." In the light of revelation, in the light of the soul's transcendent value, and in the light of personal Christian stewardship, how important the object of united Christian work appears, and how insignificant all other things, even the great things of the world, appear.

II. *Co-operation is not peculiar to Christians.*

It is seen in all the walks of life. Co-operation is a principle of advancing civilization. How manifest it is in the educational realm. You see it in the public schools and in our colleges. The teacher of the rudimentary branches is in hearty co-operation with the professor in mathematics. The object is education, and all the teachers contribute to that end. In all the industrial pursuits of life co-operation is essential. This city furnishes evidence and illustrations in the factories, the railways, and steamships, which make the city throb with the vigor of its commercial life.

Christianity affords a glorious field for co-operation in work. The spheres of Christian co-operation are many. They may be found within the congregation or within the denomination.

I would call attention to inter-denominational co-operation. Confessedly the time has not come when there may be co-operation along the line of organic union. While this is true, it will be found practicable for those of all sections of the Church of Christ to unite in several forms of service for the Lord Christ.

Let me name a few of the available spheres for practicable unity of effort. In the beautiful charities which adorn our Christian civilization, orphanages, asylums, homes for the aged, and incurable hospitals. In the Young Men's Christian Associations they are a mighty power for good. What a field, what a fruitful field! Think of our young men in the light of the country and of the Church. In the great temperance movement, what a magnificent opportunity for united effort, which may mean the rescue of drunkards, the prevention of the fatal habit in the youth of the land, and the prohibition of the nation-destroying, character-destroying, and soul-destroying liquor traffic. Here is an enemy which the whole Church should unite to destroy, to annihilate. The influence of the whole Church of God should be concentrated on this battle field of temperance reform.

In the great missionary enterprise, whose sublime aim is the conversion of the world. In this great work, which is the chief business of the Church, co-operation may be carried on most profitably. How? By mapping out the nations of the world beyond Christendom, and by common consent, divide the territory among the churches. In this way the churches econo-

mize that they may extend. In the defective arrangements of the present plan, the godly missionaries of the churches rise above the spirit, which is but too prevalent at home, and evince much of the spirit of the Divine Missionary, the Lord Jesus.

By division of labor, the churches would co-operate in proclaiming the Gospel of Christ in every nation, in every province, in every city, yea, in every hamlet of the heathen world. What would be the result? Missionary sympathy at home and missionary triumphs in every land—multiplied a hundred-fold beyond the successes of the past, or even of the present. Soon prophecy would be converted into history, and the last prayer of David the son of Jesse would be answered, “and let the whole earth be filled with the glory of the Lord.”

III. *Co-operation in Christian Work.*

(1.) This means health and expansion and happiness of soul to all who engage in it. Multitudes of professing Christians are sick from sheer inactivity. Many are narrow in their religious sympathies and affections because they do not come into contact with other types of religious life. There is essential oneness and yet beautiful variety in the spiritual life of God's people. Communion in Christian work is the highest form of Christian communion.

(2.) It multiplies Christian agency.

(3.) It is an influential testimony to the world for Christ. The world is watching the Church. The Church is the world's Bible. Co-operation testifies to the insignificance of our differences, and to the significance of our oneness in Christ—one in work, because one in life—even life in Christ. United in work, because united in love for the Lord Jesus Christ, and for our perishing fellow men.

(4.) Co-operation in Christian work is a well merited rebuke to all nominal and bigoted Christians.

How shall we have this much needed and much desired co-operation?

(a) By cultivating the spirit of brotherly love.

(b) By drinking in the spirit of truth.

(c) By living and working under the influence of the Holy Ghost. Thus shall we be “fellow helpers to the truth.”

REV. DR. WILLIAMS evinced his interest in co-operation, and took occasion to advocate the Establishment of “Sabbath Normal Schools,” where teachers might be trained by a systematic study of the Scriptures for Sabbath school work.

RESOLUTIONS RE JESUITS' ESTATES ACT.

The REV. DR. BURNS, convener of the Committee appointed to prepare Resolutions *re* Jesuits' Estates Act, brought in the Report of the Committee, recommending the adoption of the following resolutions by the Alliance :—

1. "The Evangelical Alliance in Conference assembled, representing the various Protestant denominations throughout the Dominion, avails itself of the present opportunity to record its decided disapproval of the recent legislative action in the Province of Quebec, in appropriating to the Society of Jesus the sum of four hundred thousand dollars, taken out of the funds which came into the public exchequer, over one hundred years ago, and have hitherto been available for the purposes of general education, throughout the Province, without respect to creed or nationality.

2. "This Alliance is of opinion that the Provincial Legislature by previously investing with corporate powers this long defunct order, whose career has been so inimical to the best interests of mankind, and which all civilized people (Roman Catholics included) have united in condemning and expelling, and by now endowing this order with public funds, has adopted a course prejudicial to civil and religious liberty, and in a mixed community like ours, calculated to entail consequences, which it is most desirable to avoid.

3. "This Alliance is likewise of opinion that the Society of Jesus being confessedly a religious organization, its endowment in this way, is at variance with those principles of religious equality, now happily established in this Dominion.

4. "This Alliance, while fully recognizing the right of the Protestant minority to its full share of the public funds for educational purposes, cordially sympathizes with our brethren of the Province of Quebec, who distinctly repudiate, as a part of this arrangement with the Society of Jesus, the appropriation of sixty thousand dollars to the Protestant Committee of Public Instruction.

5. "This Alliance would also strongly protest against those provisions of the Jesuits' Estates Act, which make the distribution of the public money of the Province dependent upon the will of the Pope, and agreements of the Government with any society, under the Queen's Government, subject to his ratification.

6. "The Evangelical Alliance hereby remits to its Executive Committee to take such steps in the premises, at its earliest convenience, and as to its wisdom may seem meet, in order to give practical effect to the foregoing deliverance."*

The above Report was unanimously adopted by the Alliance.
The meeting adjourned with the Benediction.

* The petition prepared by the Executive and forwarded to the Governor-General, in Council, praying that the Jesuits' Estates Act be disallowed, will be found in the Appendix.

THURSDAY, 25th OCTOBER, 1888.

EVENING SESSION.

The last meeting of the Conference assembled at 8 o'clock, on Thursday evening.

HON. SENATOR MACDONALD, President of the Alliance, occupied the chair, in the absence of the HON. S. H. BLAKE, Q.C., of Toronto, whose name was on the programme to fill the position.

The hymn,—

“Jesus shall reign where'er the sun
Does his successive journeys run.”

REV. W. J. CROTHERS, M.A., of Ottawa, led in prayer.

**TOPIC : THE CHURCH IN ITS RELATION TO THE
EVANGELIZATION OF THE WORLD.**

CHAIRMAN'S ADDRESS.

HON. SENATOR MACDONALD, TORONTO.

I must congratulate this audience on the distinguished delegates present from the United States. After all the bluster and folly of politicians on both sides of the line, I believe that a leaven of righteousness remains in both countries sufficient to secure for ever peaceful relations. An heroic and eloquent missionary from India is also present. The subject to be discussed is, “The Church in its Relation to the Evangelization of the World.” The subject is as important as it is large. I dare not think of the Divine in any way that would limit His power. The Church must, however, evangelize the world with the living voice of living man proclaiming a living Gospel. The Church has been doing this for the last eighteen centuries, and notably for the last one hundred years. Opponents of mission work taunt the Church that nevertheless there are 3,000,000 more heathen to-day than a century ago. There is, however, no cause for discouragement for

the true Christian ; for God's promise is, that "every valley shall be filled and rough places made smooth." It is always the duty of the Church to say, "Go forward." All the people who don't want to give, and are ready to find excuse, should receive the answer, "Let us go up and take the city, for we are well able." That great missionary, the Rev. Dr. Duff, speaking at Toronto some years ago, said, "I don't say to you, give something and you will never miss it. If you don't miss it, keep it." I believe that if that had been the standard of giving to missionary work the world would have been converted long ago. I doubt whether any but the poorest people have felt what they are giving. If the rich gave in the same proportion as the poor, the increase would be marvellous. It is said of the sainted Dr. Geddes that he had visited a region where there were no Christians, and when he left there were no pagans. It appeared certain that hundreds of church members had really never been born again, and without that second birth no man could understand the full missionary spirit.

HOME BENEFITS OF FOREIGN MISSIONS.

REV. S. J. MACPHERSON, D.D., CHICAGO.

It is a familiar injunction of our blessed Lord "that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." In this royal commission are imbedded three foundation principles of church life and growth.—

1. The Church is constitutionally missionary. It is the same foe that must be fought at home and abroad,—the radical heathenism of sin. It is the same goal that must everywhere be sought,—the reclaiming of lost men to God. It is the same Gospel that must uniformly be preached,—"repentance and remission of sins" in the name of the Crucified. Every man, even though he be a Christian, is a heathen just as far as he is a sinner. Every church, however rich and cultured, is a mission station just as far as it is faithful to its divine charter. Every preacher, whatever gifts or favors he may enjoy, is a missionary just so far as he follows Paul and Christ.

2. There is no essential difference between the home work and the foreign work as to either our moral liability or its intrinsic character. If we perceive hedge or fence between these

two portions of the vineyard, it is artificial and not normal. It is merely nominal, for convenience of description ; or else technical, for ease of administration. Division of labor may promote promptness and efficiency ; but any aggrandizement of either department at the expense of the other, is an exhibition of fanatical zeal and ruinous rivalry, a sinful mangling of the individual body of Christ.

3. The field is the undivided world of all nations, and only the starting-point is our own dwelling-place. Our primary duty as evangelists lies at our very doors, but our final obligations and our vital interests include "every creature." Selfishness is quite as fatal in the Church as in the world. The Church is a single vast and sensitive organism, which thrills with universal sympathies to its remotest extremities. Whether one member suffer, all the members suffer with it ; or one member be honored, all the members rejoice with it. Ecclesiastical isolation means spiritual stagnation. There is that withholdeth more than is meet, but it tendeth to poverty. On the other hand, "The liberal soul, shall be made fat ; and he that watereth shall be watered also himself."

According to these principles and promises, we ought to expect great benefits at home from mission enterprise abroad. Nor are these returns far to seek. They come to us in every sphere of civilized life, commercial, intellectual, moral and spiritual, and they come in larger and larger richness as the spheres grow higher and higher. Suppose that we cull scattering illustrations of this truth.

We may begin with the lowest rung of the ladder and consider, for a moment, the commercial benefits of foreign missions. Your great British Empire, on which the sun never sets, receives, it is credibly affirmed, £10 in return for every £1 expended in mission work. I am convinced that the ratio of cash gains is even larger both here and throughout Christendom.

Find the first illustrations in the Dark Continent. Immense business enterprises, inaugurated by Mr. Stanley in the Congo country, have been enlisting the competitive scrutiny of several European nations. But who was Mr. Stanley? An obscure newspaper reporter, who suddenly became famous the world over by his admirable success in bringing back within sight of man that grand old missionary hero, Livingstone. What sent Mr. Stanley on his errand? Simply the *New York Herald's* "nose for news" and trained instinct for a sensational advertisement. That journal was wise enough to take advantage of humanity's intense interest in a missionary—an interest which

would have been impossible a century earlier. Accordingly, through the often despised agency of missions, a whole new world of wealth dawned upon the vision of commerce, to render every great business centre gluttonous with hope.

As much as fifteen years ago, the American ploughs sold among the Zulus of South Africa brought enough money to sustain the American Mission among them. Yet the first American missionaries had gone there, less than a dozen years before, to find that all the tilled soil was broken up with "clumsy picks and hoes" in the hands of native women. Christianity, as usual, not only emancipated down-trodden womanhood from lazy brutes of men, but turned the desert into a fruitful field and opened a market for farm implements, cooking utensils, household furniture, clothing, and a thousand other manufactured articles.

The world, you know, notwithstanding the grape-sugar industry, still gets large annual sums out of sorghum. Yet as a source of sugars and syrups, sorghum is said to have been first brought to the attention of the world, in 1854, by Mr. Wilder, a missionary to these same Zulus. The home benefits of this Chinese sugar cane alone have largely reimbursed us for our outlays on foreign missions. Indeed, everybody that eats sweet cakes, ice-creams and candies, is in debt to foreign missions for the cheapness of these luxuries.

Asia has the same story to tell. I well remember my surprise when in coming over Mount Lebanon, in a diligence, I saw two American ships lying in the harbour of Beyrout. I asked the driver why they were there. He replied, that they had brought cargoes of kerosene oil. Then I recollected that even in the hamlets of Syria, one sees American lamps burning American oil, which, Dr. Jessup afterwards told me, had been first introduced among the people by the direct influence of a missionary. This may be an unexpected kind of light for missionaries to shed, but it ought, at least, to reveal the debt which our Standard Oil Company owes foreign missions. It is as the Rev. Henry Morden, of Central Turkey, says: "No contact with western civilization has ever roused the Oriental from his apathy, but when his heart is warmed by Gospel truth, his mind awakes, and he wants a clock, a book, a glass window and a flour-mill."

It is well known that the Pacific Islands were long the terror of navigators. The dusky islanders liked the tender flavor of a white sailor. Magellan fell at the Ladrone Islands; Captain Cook was murdered at the Sandwich Islands; the crew of "The Boyd" was massacred at New Zealand. But since missions have occupied these places, hundreds of vessels anchor there in safety,

lay in new supplies, ship new sailors, and carry on a great trade. It has been estimated that in 1881 the annual exports of the Hawaiian Islands were more than six and a-half millions of dollars, and the imports more than four and a-half millions. At 11 per cent. profit this would be a net commercial gain of about \$1,200,000, which was just the entire cost in money of Christianizing these islands. Every year commerce gets more money out of them than the Church ever put in. Indeed, the amount saved to consumers in the mere matter of insurance on vessels and cargoes would restore our gifts to foreign missions in the Pacific Islands. Every family that uses Oriental rice or tea or coffee, every housekeeper that buys Oriental fans, rugs, paper hangings, China ware or carvings, every lady that wears Oriental silks or shawls, is a debtor to the commercial benefits of foreign missions. In a word, missionaries do much to open new markets for us, to bring us new products, to reduce the prices of foreign luxuries, and, in general, to cheapen and extend and protect the commerce of Christendom.

But the intellectual benefits of foreign mission work are far higher than the commercial. Let me select a few examples from many volumes. It has given a fine impulse to the literature of travel and the science of geography. Missionaries are explorers, and in many cases pioneer explorers. Lonely dwellers amidst strange scenes, they are constantly prompted to describe these scenes to the dear friends at home. You know how it is with the average foreign traveller in these parts. After spending three months in our hotels and Pullman cars, he can write an infallible book on Canada and the United States. I remember crossing the Atlantic with such an inspired author. He had landed at Quebec, and glanced at "the heights," run up here to Montreal, and superficially inspected your beautiful city from the mountain, sped away to Niagara Falls—all foreigners see Niagara—and then passed on by railroad to New York, where he set sail for home just one week after debarking at Quebec. Well, he knew more already than most of us ever dreamed about the fisheries, the Canadian Pacific Railway, the Provincial and Republican forms of government, and even the Mormons. But missionaries, as a rule, acquire less knowledge by intuition. They are usually men of ability, education, and character, and they dwell long amongst the places and persons that they describe. Franciscan missionaries, in the 13th century, travelled further east in Asia than any other Europeans. Jesuit missionaries prepared the first map of China known to the west, and published, as a digest of Chinese customs and literature, a

cyclopædia in 100 volumes, now in the British Museum. Spanish and Portuguese missionaries described the sources of the Nile as fully and accurately at the beginning of the 17th Century as Bruce did near the close of the 18th. Danish missionaries gave us the earliest description of Greenland, with far less sacrifice of blood and treasure than have signalized recent Arctic explorations. The late S. Wells Williams wrote the best book in English on China. Dr. Thompson's "The Land and the Book" is probably the best single work on the Holy Land. Herschel, the astronomer, pledged to Stoddard, the Persian missionary, the thanks of the Royal Society for important discoveries. Professor Whitney says that the American Oriental Society largely depends upon missionaries for its usefulness. Mr. Powell, of the Oriental Topographical Corps, says: "Probably no source of knowledge in this department has been so vast, varied, and prolific as the investigations . . . of missionaries." "But for the researches of missionaries," says another, "Farther India would be—most of it—a *terra incognita*." That "prince of geographers," Carl Ritter, confessed that without the material collected by missionaries he never could have written his "Erdkunde." It is not too much to say, with the old *Princeton Review*, that "our missionaries have rendered more real service to geography than all the geographical societies of the world."

Much the same claims might be made for missionaries in the sciences of botany and zoology; for they have gathered statistics of the flora and fauna of many regions: of meteorology, since their very lives and deaths have testified to mankind upon the influence of climates in almost every latitude and longitude; of archæology, since to know strange peoples the missionary has had to study their history and traditions; and especially of philology. The one endeavor to translate the Bible into the languages of the world has, I doubt not, done more for the science of language than all the linguistics of all the colleges of Christendom. Missions furnish the modern scholar with materials for studying the Indian dialects, some of which survive in missionary literature alone, the soft vocables of the South Seas, the tone language of the Mongolians, and the throaty gutturals of the children of Shem.

Missionaries also afford large and accurate knowledge of the Ethnic religions. Dr. Mullens paved the way for Professor Max Müller, in the study of the Vedas. The Christian printing presses of Beyroot send Arabic, whose excellence rivals the alleged peerlessness of the Koran, over South Western Asia and North Eastern Africa. A few years ago a gifted English Editor wrote

a poem, flashing with all the jewelled arts known to a sensuous genius and bedecked in part with livery stolen from Christianity. "The Light of Asia" recounts the character, career, and doctrines and destiny of Gautama, the saviour prince of the Buddhists. When that book appeared, not a few half-informed people at once jumped to the conclusion that Buddhism was morally the rival of our own religion. But Dr. Kellogg, long a missionary in India, exploded that delusion in plain prose, by "The Light of Asia and the Light of the World," and all our missionaries there, by describing the actual condition of the people under Buddhism, have corrected Mr. Arnold's estimate, and emphasized for us once more the truth that, "If the light which is in Thee be darkness, how great is that darkness." Free from envy and full of sadness, we may turn back to the meek and lowly, who said: "He that followeth me shall not walk in darkness, but shall have the light of life."

Again, foreign missions have created a new epoch in the literature of human heroism. Our boys need no longer turn to Plutarch's "Lives," or to the annals of knight errantry, in order to catch the ennobling contagion of chivalry. Theseus was certainly no more God-like a figure than the despised shoemaker, Carey, when, disdaining the paltry selfishness even of the Church, he set out, single-handed, to win the world back to Christ. Godfrey de Bouillon never won a nobler battle in behalf of the Holy Sepulchre than Henry Martyn, when he left country, and culture, and friends, and even sweetheart, behind for ever, and romantically offered his feeble frame in a crusade of vicarious suffering for benighted India and Persia. If ever you feel the gloom of pessimism, go follow Adoniram Judson from the hay stack in his native New England to the new Gethsemane of his Burmese prison, and thence through virtual martyrdom to the welcoming throne of God. If you are tempted to mistrust that the sordid love of money is a rust on all modern life, look at the great-hearted Livingstone, descending, a willing sacrifice, from the dear home in Old Scotia to that African hovel where, in the name of Christ, he died alone upon his knees, to "heal the open sore of the world." Thank God, our human nature can never seem contemptible while such majestic courage, compassion, and consecration reflect before the awe-touched eyes of men the crucified Prince of the Kings of the earth.

But our chief returns from foreign missions are moral and spiritual. These highest benefits are the most numerous of all.

First, foreign missions aim a death-blow at the inveterate selfishness of even Christian hearts. The type of piety, which

aims, like the old monastic life, at mere personal salvation, savors too much of spiritual self-indulgence. Religion is something far larger and nobler than a personal intransferable ticket of admission to the celestial city. We love to see our gifts applied, so that pride may be flattered by the gratitude of our beneficiaries, and by the commendation of our associates. But despite all their general and remote reflex benefits, commercial and intellectual, foreign missions call for the exercise of personal faith, and the practise of individual self-denial. They demand that without any of the narrow intolerance which made Greeks despise the world as barbarian, and filled Jews with contempt for all Gentiles, we shall agree with God, who made of one blood all nations on earth, shall realize that we must ultimately dwell with them all, either in heaven or in hell, shall acknowledge the debt which the strong owe to the weak, and shall imitate Christ, the first foreign missionary to lost men, by bearing that magnetic, bloody Cross which draws all men unto Him.

Foreign missions have likewise been of incalculable benefit to our home churches, by opening splendid new opportunities of Christian work. They keep us spiritually warm, both because they bring us nearer the fire of God's loving purpose, and because they rouse us to active exercise in that part of the field where the returns are largest. Their example and their success alike are contagious. They provoke us to emulation (Rom. xi. 14 ; 2 Cor. ix. 2), as the Macedonians, by their forwardness, stimulated the Corinthians. They show us what we can do, and we always love to use those powers of which we have become conscious. Fear of failure brings paralysis of will and effort. When my older daughter was something over a year old she suddenly found out one evening that she could walk. She was in the greatest glee, and so also were two others of us. Next morning, the first thing on waking, the little creature must again enjoy her discovery. But presently she got two painful falls in quick succession. Instantly she stopped trying, and because she thought she could not walk she would not attempt even to stand alone for four months. The Church has an equal amount of illogical human nature. During those many ages when she considered foreign mission work an impossibility, she would neither endeavor to walk abroad nor even so much as stand at home. She shrivelled like an unused muscle. But just remember, for instance, the marvellous experience of our Women's Foreign Missionary Societies. Less than twenty years ago they first learned to stand alone. Now, in my country at least, they are going so fast that we seem to need men's missionary societies,

to teach male Christians the use of their feet. Opportunities are not only tremendous obligations, but uplifting inspirations as well. And what miraculous opportunities we have! All doors are open; and the impressive array of appliances,—railways, steamships, telegraphs, banks, boards of missions,—are triumphantly marching through. The globe is shrunk to so small a compass that you can hear your antipodes whispering in your ear. We can no longer ask, "Who is my neighbor?" The question is, who is *not* my neighbor? It thrills the heart to think of what we can do. Do we not enjoy using our God-given powers?

Foreign missions have given us a new system of apologetics. It is as Dr. Punshon said at Mildmay: "When the citadel of our faith is attacked at home we may go to our missions to authenticate our theology; and, in these days of sad latitudinarianism, when spiritual religion is by many derided as a myth and a mockery, we may go to our missions to authenticate our experience." Facts speak unanswerably. A million and a half of actual converts among heathen in half a century, is a very troublesome evidence of Christianity for infidels to handle. The only resource of the blatant champion skeptic, in Chicago, was to deny the facts—a hopeful sign—for denying facts exposes one's chance as a debater and one's character as a man. Missions show the œcumenical quality of Christianity. No climate blights it. Equally at home, east, west, north, south, Christ is not, as Mazoomdar said, an oriental; nor is he, as we may sometimes fondly fancy, a Western-world man: but the one true cosmopolite, offering suitable help to all races and all temperaments at once. His original credentials, shown to John the Baptist, are not outworn. The deaf hear, the lepers are cleansed, the dead are raised, the poor have the Gospel preached to them. Son of Man, Son of God, the omnipresent Saviour, circumstances cannot thwart Him, various opposition cannot over-ride Him, death itself can nowhere defeat Him. Nay, these all enter into His central purpose, and become the very means of achieving it. He comes clear down to humanity's Bethlehem and Calvary. His light, like that of the great friendly sun, beams upon the world, warming the smallest particle of my own blood into life, yet controlling the myriad stars in their courses. Meeting all human needs, His religion must issue from the scarred hand that fashioned as well as redeemed the race. Depending neither upon the sword, which appeals to fear, nor upon indulgence that winks at passion, He regenerates by the still energy of the loving Spirit of God.

Similarly, foreign missions give us new methods of inter-

preting the Bible. Providence is the only authoritative commentary on prophecy. The missions of the Nineteenth Century have made the world and the Scripture stand together in new lights. How could our forefathers understand the great commission to disciple all nations, when they confined themselves to little corners of the globe? How could they really believe that "God so loved the world" that he gave his Son, while they were affording Him no opportunity to embrace it? Did not His everlasting arms ache for ages because the unmotherly Church would not suffer His children to fill them?

Foreign missions are touching the eastern sky with the mellow sun-rise of Christian fellowship and unity. Despite petty bickerings and jealousies still seen occasionally at home, the growing light abroad is scattering the dismal shadows of sectarianism. Our missionary age is distinguished by warmer denominational friendliness than any other since the Reformation. That is attested by the number and the strength of such common agencies as this Evangelical Alliance, the Young Men's Christian Associations, which are beginning to lay plans covering the world, and the Bible Societies, which have seen Scripture versions increase from fifty to over three hundred. The forms of practical co-operation between mission boards and schools and churches are rapidly multiplying. No wonder! The facing of appalling wickedness and need and danger in heathenism has shamed many of the Pharisaic niceties out of our polemics, and taught us that the enemy of each church is sin, the common deadly enemy of all. Churches and missionaries alike have been forced by their death-struggle with paganism to ignore the unessential differences which have chiefly divided them, and to put all their emphasis upon the common fundamentals that have long united them. Thank God, that when a missionary in India says to the world of Christians: "Let us pray," the Evangelical Churches of the world agree to spend a week out of the year on their knees. May all these churches, bowing down together in behalf of the world for which Christ died, hear his dying intercession, "That they may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

THE RELATION OF MISSIONS TO THE CHURCH.*

REV. PRINCIPAL SHERATON, D.D., TORONTO.

The whole life of the Christian Church is comprehended in two correlative functions. Our Lord Himself briefly summarized them in one pregnant sentence—"Freely ye have received ; freely give." On the one hand there is the receptivity of the Church. It receives Christ, appropriates and assimilates Him. Out of His fulness, as St. John testifies, "we all received." On the other hand, the Church reflects Christ ; it imparts what it has received from him ; it gives forth His truth and love. The two functions are co-ordinate. Their activities are simultaneous. His love cannot be appropriated except by a loving heart. The truth believed must be at the same time truth confessed. Where confession is restrained, faith becomes enfeebled. In all life, and most of all in the life of God in the soul of man, there is this constant interaction, this ceaseless cycle, these activities of reception and bestowal in which the life is manifested, and by which it is developed. Both functions are essential. The receptive side of our Christian life cannot be too strongly insisted upon. We are to be self-emptied, that Christ may take complete possession of us. Our weakness and His strength, our poverty and His riches, are blessed correlatives. But were it mere self-enrichment which we derived from Him, who became poor that we through His poverty might be rich, it were ruin, not redemption. Salvation is a partaking of the Divine nature ; and the Divine nature is essentially a self-communicative one. It is God's very nature to impart Himself without limit, to give Himself, His gifts and blessings, for the enrichment of His creatures. Salvation is being possessed by Christ's spirit and renewed after Christ's likeness. The measure of which we have obtained from Christ, will be the freeness and abundance of our giving. The love and grace, the knowledge and truth we have received from Him, must overflow to others. The gifts would belie their source, would be false to their nature, did they become self-centered. As it was the function and office of Christ to reveal the Father, so it is the function and work of the Church to reveal Christ. God is love, and as He is revealed in the self-sacrifice of Jesus, so the love of Jesus is to be revealed in the self-sacrifice of the Christian. "As He is, so are we in this world." As God worked in the world by Christ, so Christ works in the world by the Church. As Christ was sent by the Father,

* This paper was not read, owing to the inability of the writer to attend the Conference.

so He declares that we are sent by Him. "As thou hast sent Me into the world," He addresses the Father, "even so have I also sent them into the world." Christ was God's Apostle, His sent One. We are Christ's apostles. Christ had a mission : so the Church, every believer in Jesus, has a mission. The mission is identical in both cases. "The Son of Man came to seek and to save that which was lost." This work, which the Father gave Him to do, He still carries on, and He carries it on by means of the Church. In a word, He established and instituted the Church for this very end.

The missionary is one who is sent upon a mission—the mission of God's love and truth to a sinful and suffering world. Every Christian is, in virtue of his Christian calling, a missionary. The Church is essentially missionary. The relation of missions to the Church is not accidental, or subordinate, or voluntary ; it is essential and organic, involved in the very life and nature of the Church. As a great missionary wisely puts it, "Missions are the chief end of the Christian Church." To it all else is subordinate. Its receptivity is strong only as its activities are abundant. The intensive growth is largely dependent upon and conditioned by the extensive growth. When the Church ceases to expand, not merely is its growth interrupted, but that which it has already attained to, it loses. When Christianity is no longer aggressive, it becomes degenerate. The upbuilding of the Church is simply the result of its power to appropriate Christ. But the power to appropriate Christ is dependent upon the faithfulness to confess Him and to follow Him in His self-devotion to the world.

I have used the word "missions" in its largest sense. I have not separated foreign missions from home missions, nor these from the parochial and domestic activities of each congregation and each Christian. For these differ from each other only as the larger from the smaller cycle enclosed within it. They differ only in the extent of the sphere in which the work is done, and in the methods followed ; not in the spirit which pervades them, nor in the object that is pursued. The extent of the work is limited only by the need and by the opportunity. "The field is the world." We have our Lord's express command to "go into all the world and preach the Gospel to every creature." Wherever God in His providence sets an open door, there His Church must follow. This was the principle which controlled the apostolic missionaries. So they went from city to city, and from continent to continent, sowing everywhere the Divine seed. We have means of entering them such as none before us have

possessed. If Divine overruling is unmistakably traceable in the maturity and completeness of the organization of the Roman Empire at the Christian era, opening everywhere channels of communication, providing facilities of travel, and protecting from lawless violence the messengers of the religion which it ultimately persecuted ; much more is the same Sovereign Providence manifest in the position of the Anglo-Saxon race, its restless instinct for colonization and its wide-spread dominion. And of its aggressive genius the missionary impulse forms, as has been justly observed, the necessary spiritual complement.

Home and foreign missions cannot be separated. Their object and their interests are identical. The home need is great. It never was more urgent than at this very hour. New conditions of life present complications which nothing can adjust but the prevalence of Christianity as a living reality in the midst of our civilization. There are social problems whose solution can only be achieved by means of the practical application of the living principles of the Gospel. Let not the romance of the foreign field lead any to disparage the necessities of the work at home, or to belittle the sacrifices and services of workers who wrestle with the dead inertia of a godlessness as dreary and hopeless as heathenism itself. The missionary spirit is needed everywhere, at home as well as abroad. He, whom Dr. Duff, himself a hero missionary, called the prince of missionaries, achieved his splendid work in the lanes and closes of a great city. The missionary spirit thus nurtured cannot be circumscribed by any bounds more narrow than the world's need and the worker's opportunity. The self-devotion which ministers to the ignorant and perishing at home will sustain the great work abroad. The home field will prove the best training ground for the foreign work, the source and base of its supplies. It will quicken the zeal of the Church ; clarify its conceptions of the truth ; give it a stronger hold upon essentials, and a wiser and more generous discrimination in things non-essential ; and unite it more completely in the bonds of love and in the unity of the faith. A Church without missions, without earnest aggressive work is a declining Church. The spirit of self-indulgence grows, and the spirit of Christian self-denial dwindles. The gravitation of true love is always toward equal distribution. As has been aptly said, you cannot accumulate water in a heap except by freezing it. When in 1812 application was made to the Senate of Massachusetts for the incorporation of the American Board of Foreign Missions the objection was actually raised that the country had no religion to spare. It required much persuasion

to convince the worthy Senators that religion is a commodity which increases by exportation, which grows by self-abandonment. The very life of the Church is bound up in its missionary work. No less an authority than Professor Max Müller, of Oxford, has declared that "the Christian Church would cease to exist if it ceased to be missionary." Can we not trace much of the deadness and worldliness of the Church to its unfaithfulness to its chief purpose and mission? It holds true of the Church as of the individual Christian, that, "he who saveth his life shall lose it." The salt of self-sacrifice is the source of vigour and vitality. Where it is lost there is weakness and decay. The condition of the Church then resembles that of a weakened and diseased organism infested by parasites. Thus it is that error and division find an entrance. As Dr. Duff, the great Indian missionary, once said, "the Church that ceases to be evangelistic will soon cease to be evangelical." The great hope of the revived purity and unity of the Church lies in the revival of a missionary spirit. Such is the vital and essential relationship of missions to the Church. Here is this strange paradox, that self-preservation lies in self-sacrifice. No subject is of more paramount importance, involves issues more far-reaching and demands more strenuous and reiterated insistence than the obligations and importance of missions.

We neglect the work at our peril. Look abroad. The multitudes of India and China are fast becoming possessed of the instruments and appliances of modern civilization, while vice and infidelity from the West keep pace with the advances of art and commerce. If Christianity fails to subdue these peoples, if the Christian Church fails in her duty to them, and selfishly ignores the splendid opportunities before her, she is preparing avengers of her guilty negligence and selfish apathy more cruel than the barbarian scourges which devastated Imperial Rome. Look at home. Infidelity, socialism, anarchy, the outcome of the neglect, oppression and unfaithfulness of Christendom, are rallying their forces and preparing certain judgment for a worldly and apathetic Church. What can avert it? Communism must come. Shall it be the communism of the devil, or the communism of Christ? Under God, our salvation as a Church and as a people depends upon revived faithfulness to that great aggressive work which Christ has given us to do.

Our method in this work will be moulded and controlled by our conceptions of its nature and of its relation to the Church.

It must be a personal work. It is from the individual to the individual. You may talk to men in masses, but the personal

word in personal dealing with the individuals is that which takes hold. If this is true even in Christian lands, much more is it true in the midst of the darkness and ignorance of heathenism. This close personal contact can only be secured when the missionaries identify themselves in their mode of life with those they are seeking to win. They must go among these people, live their life, adopt their customs, conform to their habits, and be as they are. This was our Lord's method, who was in all things made like to us. It requires self-denial. But the China Inland Mission and the Salvation Army in India illustrate the method and prove its power. And in the work among the poor in large cities the best results are attained when men and women of refinement and devotion make their homes and live their life in the midst of the degraded and ignorant. The heart and life then go along with the teaching, and make a way for its reception.

But the individuality of the work does not dispense with organization. While personal effort and contact are indispensable and must always form the point of application, combined effort gives intensity and continuity. One of the most remarkable developments of modern science is the concentration and accumulation of power, to be effectively applied at any point at which it is required. Now in the dynamics of Christianity, this is effected by means of organization and association. And men work best in the organizations in which they have been trained. Each national and particular church, each denomination furnishes the proper association in which its members should work. All such organized work is incalculably more effective and permanent than unorganized and isolated work.

But whenever the organization itself becomes the end of the work, fatal mischief ensues. We must work in our missions as Presbyterians, as Methodists, as Congregationalists, or as Episcopalians. But we do not and ought not to work merely to propagate the Presbyterianism, or the Methodism, or the Anglicanism. The true object of all genuine missionary work is not to make proselytes to any sect or denomination, but to make disciples of Jesus ; not to reproduce in heathen lands the peculiarities of any single church, but to build up in every land an indigenous Church,—a Church of Christ, self-governed, self-sustained, self-propagating, with its own standards and confessions of faith, its own hymns and prayers, its own forms of worship and methods of work. This was the apostolic method ; it must be ours. Christianity is a life ; and life possesses the power of constructing its own organization accord-

ing to its environment. The great purpose of a foreign missionary entering a heathen land is to plant within it the heavenly leaven, to set in motion there the Divine forces inherent in Christianity, and to lay the foundations of a native Church and a native ministry.

Such being the case there can be no difficulty in securing co-operation in missionary work, and distribution of the missionary field amongst the different churches and organizations doing the work. And if there is unity and co-operation abroad, can we find greater difficulty in securing these at home? The uncared for wastes of our new settlements and the dense masses of untaught and degraded humanity in our large cities are at once a disgrace and a menace to our churches. These evils can only be adequately dealt with upon some system of co-operation in home missions. It is worse than folly, it is a crime to dissipate our inadequate resources in an un-Christian competition. Let the home field be, as far as possible, distributed upon the same principles of comity as are almost universally observed in the foreign field. Let our cities be divided out among the churches, each congregation working its own district, and concentrating upon it all its energies. Such a plan is now followed in many cities of the neighboring republic, under the auspices of the Evangelical Alliance. No more practical and seasonable work could engage the attention of this Canadian Alliance.

It has been recently stated that the present methods of missionary work are inadequate, and that they cannot keep pace with the natural increase of heathenism, much less hope to wrest from it its vast territories. This allegation seems to me to be greatly exaggerated ; nevertheless it is strongly felt in most sections of the Christian Church that the present is a critical time in the work, and that with the wonderful opening up of lands hitherto impervious to the entrance of the Gospel, it is not wise to confine missionary operations to the old lines, but that every form and method of evangelization must be tried. In the earlier history of modern missions the work was almost exclusively of an evangelistic character, by means of the itinerating preaching of the Gospel. The great Dr. Duff had to encounter the suspicions and prejudices of his contemporaries in India when he began his remarkable educational work and laid the foundations of those Christian colleges which more than any other agency have helped to saturate the Hindoo mind with the principles of revealed truth. Educational work must continue to be an increasingly important agency both in the work of aggression and of upbuilding.

The introduction of medical missions was another innovation ; but how effectively has it approved itself to the conscience of the Church. Strange it is that the example of the great Healer so long failed to lead to this practical application of His methods. Another great advance was made in the development of women's work, by which the Gospel message is so closely brought into contact with the homes and hearts of multitudes, especially in India. This branch of the work is yet but in its infancy. With its growth will come another onward step to which I have already alluded. Men will go forth as did the Lord's first messengers, providing neither gold nor silver in their purses, nor scrip for their journey, content to depend upon the provision made for them in the way. Not only ordained missionaries, but laymen with the simple message of the Gospel will plunge into the midst of the dense Eastern populations, scattering broadcast the words of life, and in order to do this, freely identifying themselves in every lawful respect with the people they seek to win. The Church has not had sufficient faith in the Word of the Gospel. It has not been content to let it make its own way and to build up around itself in new environments an indigenous Church, and an indigenous theology. It has thought it essential to the honor of the Gospel and the well-being of the people to fence around the sacred and living Word with the traditions and theologies of European and American Christendom. The work can no longer wait upon such cumbrous processes. The hungry multitudes clamour for the Living Bread. God Himself will give the Word and great will be the company of those who go forth bearing its messages. Christian colonists, Christian traders, Christian itinerants will penetrate the inmost recesses of the Orient, impelled, not by lust of gain, but by the impulse of an unquenchable love for the perishing. A new crusade will be proclaimed. Asia and Africa will be traversed, not by devotees of superstition, but by Christ's knight-errants, content for His dear sake to go as humbly and as meanly equipped as friars of old, not for the aggrandizement of a sacerdotal church, but for the promulgation of a simple Gospel message, as did the preaching brothers, "the poor priests," of Wycliffe. The chief changes in the mission work of the future will be in the direction of simplicity and elasticity. Our present methods will not be superseded. Their more elaborate and advanced organization will be essential in the leadership and control of the work. But they will be complemented, pioneered and multiplied by agencies as various as they will be simple and elastic.

That which is of greatest moment is the quickening through-

out the Church universal of a consciousness of missionary responsibility and a conviction of the vital importance of missionary work. Missionary information must be disseminated, and missionary spirit developed. This work ought to move more especially along three lines. The first is in connection with congregations. In sermons, by systematic instruction and by special appeals let every Christian be brought to realize his own personal responsibility, a responsibility that he cannot shift to others, but must by his own personal efforts discharge. The second is in connection with the young, in the Sunday schools and Bible classes. Let them now be trained to take a real interest in the cause. From their earliest and most impressible age, let them be educated in sympathy and in active co-operation. The third is in connection with our colleges and theological schools. Let chairs of Christian missions be established. It was the crowning labor of the great Indian missionary to establish in Edinburgh such a chair, the first of the kind, which he for a time so worthily filled. Definite, accurate, scientific teaching is required. Few know the vast extent and the innumerable interests of the subject. Let our young men and our theological students be trained. The pastors at home, as well as the missionaries abroad, the men of culture and of thought, need this instruction. When they are saturated with it and with the enthusiasm it begets, the results will tell with inconceivable power upon the whole work of the Church.

With the awakening sense of our responsibilities in missions, will come a new consciousness of the opportunities and responsibilities of wealth. With systematic instruction in the nature and claims of the work, must be conjoined systematic instruction in the nature and methods of giving. What is needed is not a revival of Judaistic compulsion in tithes, but a more complete consecration of wealth and a more ardent and devoted beneficence.

Above all, we must not separate what Christ has indissolubly united—the work and the power. He never sent His missionaries forth upon their own charges ; they were to tarry for the outpouring of the Power from on high. It will avail little to multiply methods and to perfect machinery, unless we have in our midst—permeating our hearts, controlling our working, and giving effect to His own truth—the Presence and Power of the Holy Spirit. Let the Church then seek, unitedly, persistently, believingly, for a fresh baptism from above, that the Spirit of Jesus may Himself use our feeble efforts for the upbuilding of the Kingdom which is righteousness and peace and joy in the Holy Ghost.

THE PROBLEM OF HOME EVANGELIZATION.

REV. CHANCELLOR SIMS, D.D., LL.D., SYRACUSE.

*Mr. President and Christian Friends :—*I agree with the wise and earnest utterances to which we have been listening during the three days of this interesting and instructive Convention. I have full faith in the power of the Gospel to bring this weary world to Christ. I believe in the intelligence, the zeal and piety of the Church of the present ; but, I think, there are great problems of our time which we have not yet solved, questions to which we have not yet addressed ourselves with sufficient earnestness, and dangers we do not yet fully appreciate.

Let us for a while withdraw our thoughts from the contemplation of the great achievements of the past, and the glorious hopes of the future, and give attention to matters of serious concern close about us. I do not now propose to discuss the speedy Christianization of distant heathen lands, but to consider a much less inspiring subject.

The question to which I invite your thought is :—

Is the Church of to-day, with its present degree of piety, enterprise and devotion, adequate to the work of Home Evangelization ?

Are we able to bring the people who speak our own language, live in our own cities, and are our fellow citizens, to a saving knowledge of our Lord Jesus Christ ?

Such a question should not be asked unless there are significant and uncomfortable facts to make it pertinent. In searching for facts I must look at the condition of things as I find them in my own country ; yet, I am sure, the general condition must be so nearly the same on both sides of the line as to afford common considerations of apprehension and duty. Why then do I ask the question ?

The condition of the Home Work affords good reason for anxiety.

In the United States, with a population of sixty-five millions, our statistics show that we have only twelve millions of Protestant Church members. This means that for every person who professes a personal interest in Christ there are four others that do not acknowledge Him as a personal Saviour. For every congregation of believers there are four others of equal numbers who have practically neglected Him. What reason shall we assign for our feeble hold on our own people ? It is not that we are hindered by legal interference, for we have had the largest liberty to push our work when and where we pleased. It is not

that we are late comers and strangers, who are hindered by being misunderstood for want of acquaintance. We were here from the beginning and the foundations of society were laid by Christian men. The people know who we are and what manner of lives we live. We and our fathers have been working for two hundred and fifty years to persuade the community in which we live to receive Christ, and now we claim only one in five of them as his acknowledged followers. Surely from the stand-point of *numbers* we do not get a satisfactory answer to our question.

Let us classify a little further. We have on our side the orderly, moral, thrifty, intelligent, conservative part of society. On the other side are the turbulent, the unsteady, the immoral and the dangerous classes. They have, also, not a few people of cultivated minds and reputable morals who regard our faith as vain and its foundation unsubstantial. *With* them and *of* them are the gamblers, liquor sellers, Sabbath breakers, thieves, frequenters of disreputable places, the profane, and the degraded of every class. Places of infamy, practice of vice and centres of lawlessness have grown up and flourished all about us, and we have been helpless to overcome them. Is there not reason for the question, "Are we adequate to the task of home evangelization?"

In our efforts to reclaim them, one of our first difficulties is that, *as a class, they do not like us*. We have been troubling their wicked Israel. We have denounced their manner of life, their pursuits and indulgences, their habits and pleasures. We have exposed their sins and antagonized their methods, and they are offended at us. Furthermore, by the gravitation of divine tastes and feelings, we and they have been unconsciously parting company. They watch us to discover our inconsistencies and faults. They rejoice when a church member disgraces his profession. They prefer to think ill rather than well of us. They are not easily attracted to our public services or social meetings. We find it difficult to get hold of their sympathies and enlist their interest. There are other than geographical distances between us.

They differ greatly from us in the amount and kind of religious knowledge they possess. Compare the intelligent Christian home with the household that is Godless and note the difference. In one the earliest recollections of childhood are lessons of piety learned at the mother's knee; God, heaven, prayer, the crime of falsehood, the sin of anger, the obligation of the Golden rule—all these are inwrought into the very texture of its life. It holds among its hallowed associations remembrances of an open Bible,

the family altar, the rest of the Sabbath and the place of worship. Its first years were very near Heaven, and its whole being was illumined with the light of religious truth, and fortified with Christian training.

In the other household, there was the absence of all these. First recollections and impressions were gained amid strife, profanity, and evil ways of life. Now, put the inmates of these two homes side by side and see how much they differ in practical religious knowledge, although living within hearing of the same church bells. Church worship adapted to the needs and tastes of the one, utterly fails in ministration to the other.

I know that not nearly all of the unconverted answer to the description I have given, but a very large proportion does, and to these we must address our most earnest efforts. Should we make thorough investigation of the spiritual condition of those who live in the worst parts of our towns and cities, we should be appalled at their lack of religious knowledge and their want of Christian habits and impulses. Many of them are without Bibles, never enter churches or Sabbath schools, and scarcely know anything of the Spirit or teachings of the Saviour. Are we doing all that is necessary for them?

An equally marked difference exists with regard to the development and training of conscience. It is one thing to have a numb sense of something wrong in conduct, and a confused conception of the law we disregard, and quite another to recognize our high obligations to God, and see clearly the beauty and beneficence of His holy government. In the first case conscience is scarcely more than the inaudible mutterings of an unknown and mysterious voice; in the latter, it is the clearly recognized authority of God. The one is too feeble to resist the passions, the inclinations, the invitations to every form of vice; the other warns with commanding tones against even the appearance of evil. Who can over-estimate the amount of patient instruction and careful example needed to arouse and develop the darkened and enfeebled consciences of many who are just about us?

There are social differences between the two classes which greatly increase the difficulties of Home Evangelization.

We are accustomed to say, in our inventory of Christian forces, that the wealth of the world is chiefly in the possession of Christians. And the saying is true. The temperance, industry, honesty, reliability and intelligence of Christians naturally contribute to their temporal prosperity. They are not taxed with the vices which so grievously affect the health

and pockets of the wicked. He who adds to the cost of his daily necessities the expenses of haunts of iniquity has usually little left as a provision against the wants of age and infirmity. It is according to the order of Providence, that he who practises the Christian virtues should increase in substance and rise in social influence. It is inevitable in the nature of things that those who waste their substance in evil ways should wear the yoke of poverty. Thus most of the wretchedly poor look upon Christian people as a class more favored than themselves, and upon churches as luxuries they are unable to afford, and they shrink back into their poverty and suffering from both. The work of Home Evangelization will not be completed until these fancied or real social barriers are so far broken down as to make an open and easy path from one side to the other.

There is a vast difference between the cheerfulness and happiness of the two classes. Sin is never out of the shadow of suffering. All forms of agony that torture humanity follow closely on the steps of wrong doing. The shame of disgrace, the distress of want, the storms of passion, the pain of abused organs and nerves are familiar experiences of law-breakers, and there are no moral alleviations to make their suffering tolerable. Piety, temperance and self-control are quiet, free from fear, full of hope, and adequately provided for. How can these two forms of experience adequately sympathize with each other? How shall the upright man make known to his neighbor the source and value of his joys?

So the earnest Christians and their irreligious neighbors are separated from each other, as knowledge and ignorance, high purpose and the absence of it, clear convictions of duty and seared consciences, abundance and poverty, joy and pain are separated. How shall knowledge banish ignorance, purity exalt degradation, thrift redeem want and happiness dispel grief?

To all these questions, the one general answer is, more zeal, self-sacrifice, activity and personal illustration of the Spirit of Christ. Be deeply concerned for the redemption of these men. Count Tolstoi charges that Christians depend upon policemen, judges and jailers to protect them from violent men, and asks the pertinent question, "if our only protection against the disorderly was in making them better, should we not be more jealous for their reformation?"

Somehow, somewhere, we must meet these people and give them unmistakable tokens of our love and anxious concern for them, "Go out into the highways and hedges and compel them to come in." *Feel* actual sympathy for them in all their misfor-

tunes, and when you try to show that feeling they will not misunderstand you. Do not be afraid of compromising your social standing or committing social improprieties in kindly intercourse either with the lowly or the low. Jesus shocked the fastidious, in his day, by receiving sinners and eating with them. We may safely follow where the Master led the way. There is no danger of contamination in going anywhere on errands of love and mercy. Good and bad society are not determined by the kind of people we meet, but by the purpose and spirit of the meeting. Two young men meet at a gambling table to play and drink and both are in bad society: they go thence to some secluded spot to pledge themselves together to an upright life and both are in good society. All genuine ministration for Christ's sake makes the way easy to the hearts of the poor and the sinful. Actual, restless love for souls is sure to bear fruit in saving the lost. Love is the greatest of all motive forces, and when it abounds, glorious results will surely follow. It is better than all machinery without it. If necessary, it makes its own occasions, devises its own methods, and achieves whatever it undertakes.

Integrity of character and consistency of life are great factors in Christian efficiency. The Russian Count's story of the poor woman's long and unavailing efforts to cleanse the soiled table with the dirty cloth, leaving as many unclean streaks as she found, until she first cleansed the cloth, and then quickly accomplished her task, has an application in all Christian effort.—If we would lead others to purity we must be pure ourselves.

Heart earnestness is seldom unrecognized or misunderstood—“He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.”

Yes, we shall accomplish the work of Home Evangelization, and “all shall know the Lord from the least unto the greatest;” but before the work is done, we shall be wiser in winning souls, less careful for social fastidiousness, more awake to duty, and more ready to be “all things to all men, that by all means we may save some.”

MISSIONARY WORK IN INDIA.

REV. W. BURGESS, WESLEYAN MISSIONARY, INDIA.

A good many things have been said and a good many things have been written, lately, touching the spread of Mohammedanism in India, and on the continent of Africa. I have no personal acquaintance with Africa. I did once get a look at that country through a telescope, some twenty-two years ago, when I was rounding the Cape of Good Hope, but I will not venture any remarks touching the spread of Mohammedanism there, though I believe, with Dr. Macpherson, that strictures on missions and stories about the progress of Christianity are sometimes made with a less acquaintance on the subject than is to be obtained through the lens of a telescope.

With India, I do claim to have some practical acquaintance, and I am here to say, to-night, that the statements which have been made, touching the spread of Mohammedanism in India, are mistakes. I do not say that these mistakes were made after serious thought and with knowledge, but I do say, that Canon Taylor, the dignitary who gave utterance to them, did not know any better. The fact is: in 1871, there was a census taken in India, and one of the schedules returned the number of the professors of Islam. In 1881, another census was taken and another return of Mohammedans given. Comparing the returns of 1871 with those of 1881, the latter gave a larger return, and Canon Taylor concluded that, during that decade, Mohammedanism had made rapid strides in India, and that it was making headway at the rate of 500,000 a year. Very unfortunately for these deductions, it should be known that the census of 1881 was made for a very different purpose to that of 1871. The latter returns were for British India alone, whereas that of 1881 included all the feudatory states as well, making a difference of several millions,—a very small item probably, but one quite enough to vitiate the calculations arrived at by the learned canon.

Although I have lived in the greatest Mohammedan state in India for years back—a state ruled by a follower of Mahomet, and presided over in all its governmental offices by professors of Islam,—though I have wandered throughout that state, yet I am here to say, that I have never seen one Hindoo who ever gave up Hindooism to become Mohammedan, and statements of recent date, made by persons who ought to know the facts, put down the number of those who changed from one to the other as less than five thousand.

There are reasons why Mohammedanism, which gained such signal victories in Persia and Arabia, utterly failed to conquer in India. Those reasons are operating to-day, and unless there is something in Christianity lifting her immeasurably above all other faiths, Christianity will fail in India as Mohammedanism has failed. Let me mention two or three of those difficulties. First, there is caste. We have heard a good deal about caste—probably you will hear a good deal more about it too, before you are permitted to send Chancellor Sims out to bury it and read the funeral service over it. Second, there is what I may call the “massive force of Hindooism,” and there is a wonderful solidity in numbers and a kind of strong magnetism in the multitude. I am told that a soldier, when he first hears the call to battle, feels a kind of trepidation, but when he finds himself in the centre of a body some 10,000 strong and he hears their single step like the heavy tread of a mighty giant, he loses his individuality in the mass, and he begins to feel as though he himself were ten thousand strong.

Now, Mr. Chairman, the whole people of the South Sea Islands, to which you have referred, do not number half those to be found congregated in a single Hindoo city. With a working force of some fifty missionaries it would be comparatively easy to split up society in the South Sea Islands into detached portions and give to each missionary his own five thousand, whereas, in India, they present a solid frontage of upwards of a million to every preacher of the truth. Take my friend, Dr. Macpherson here, and put him in Chicago, withdraw all other Christian ministers from the city, put the lights out from every philanthropic scheme, tell him to work on, and at the end of twelve months to come here and render an account of the deeds done. Do you think the result could be very satisfactory? No. And yet that is the kind of thing you expect your missionary to do in India. Again we have to contend against the elaborate drill which every Hindoo is subjected to from his earliest years—that is, the religious discipline which begins with his infancy and which is carried on throughout his life, until it becomes a part of his very nature, and thus renders him safe against any ordinary attack. A Hindoo cannot write a letter of half a dozen words without his going through a religious ceremony. He cannot make out a bill for one cent, without his inscribing on the leaflet the name of his God. Secularities in the Hindoo life there are none; for his religion is interwoven with everything he does. It may shock you to hear it; but it is a fact that even the courtesans, in India, are a religious order, and before their life of

prostitution begins; they are publicly wedded to their god. From their ungodly gains they lay a portion at the feet of their deities, and in the Hindoo language they are called servants of God. The fact is that Hindooism lays its hand upon all, no matter how vile they be, and it welds into one solid, compact, well-marshalled, impenetrable mass the whole Hindoo society. Mahommedanism never had to confront difficulties like these in any other countries she attacked; and those are the reasons which led to the Mahommedan failure in India. Unless there is a spirituality of force in Christianity lifting her immeasurably above other forms of faith, Christianity too will fail.

In view of these and other like difficulties which obtrude themselves against the spread of the Gospel in India, there are some who talk about this country as an utterly hopeless field. The good Abbe du Bois, after laboring for twenty years in India, left her shores with this mournful exclamation on his lips, "The Hindoos never can be converted to the Faith." It must be a hard task that a Jesuit priest will give up in despair; but if the fortress were a hundred thousand times stronger we should not be discouraged from the attack.

If I were in a storm on the Atlantic—and it is not always propitious to strangers—I should not fear because some timid lady happened to faint, or that some passenger grew pallid. I should rather look to the captain's face. I might quake if care sat on his brow as he looked upon the troubled waters; but if, on the contrary, he strode the bridge with lightsome tread and his voice rang cheerily around, despite the alarm of the landsmen, my heart would be full of assurance. It is so in our attacks on this Hindoo fortress. Let one shrink from his post, and another give up the thing in despair, and a third tell us that as Mohammedanism has failed so Christianity will fail, yet so long as our Captain's face beams brightly on us; so long as he bids us, "Go, possess the land," adding the assurance of his presence, daunted by no obstacle, our plain Christian common sense duty is, to toil on in the strength of glorious faith.

The comparative difficulties in the Indian field are certainly such as to stagger those who look not beyond the human arm, and did we not rely on a power far above us, would fully justify our being regarded as the most bewildered of fanatics embarking on the most impracticable of schemes. In the presence of so many reverend seigneurs here I feel somewhat nervous, but may I be permitted to take a page from ecclesiastical history, and if I should trip I am fully sure they will correct me. In the good providence of God the Apostles were sent to commence their

labours among a people specially prepared for Gospel truth ; among a people whose ancient seers, Divinely taught, shot forth prophecies, everyone of which found its exact fulfilment in the Incarnate Word. In countries lying beyond Judea there was always a synagogue of Jewish settlers on which the truth was first impressed, and through which it was passed on to heathen darkness. When Paul attacked the Grecian faith he found it little more than a religion of exalted æsthetics, and in their philosophies he encountered systems which had their origin in nothing higher than human reason. He met with men who oftentimes bemoaned their own ignorance, and expressed their longing for the coming of the Divine Instructor. Later the Divine hand has been seen in such places as the South Sea Islands already referred to, and where, although persecution doubtless did exist, the uniform simplicity of the people led to glorious triumphs of the Cross. God has been in all this training the heart of His Church ; and, clothing it with noblest enthusiasm in view of past triumphs, He points to such mighty fields as India and China. God has wrought wondrous things among the Zulus, in Australasia, and even cannibal Fiji is a mighty proof of Christian power. This ought to inspire our hearts with high hope, and cause them to glow touching the still more brilliant triumphs in regions beyond. He points to China and India. There you will find elaborate systems of faith and practices built on principles that pamper every corrupt appetite and give unlawful license to every froward fancy ; there you will find Hindooism a mighty charnel house of every error that the inventive genius of the devil ever devised ; pointing the curious to schools of philosophy, where every germ of truth is burned neath a mass of extraneous subtleties ; pointing the superstitious to one unending round of ceremony ; prescribing for the sin weary, tedious pilgrimage as happiness, and directing him to the sacred stream, where his pollution may be transformed into holiness. India, with all her religious systems, proud and scornful in the halo of vast antiquity, and professing to rest on the basis of a body of literature given under direct Divine dictation, and powerfully supported by caste ; India, with its massive granite temples towering brightly in their grand magnificence, and adorned with a profusion of fret-work, the outcome of ages of labor ; India, with its seething millions rocking and shifting in a sea of endless doubt and dread perplexity—is mine, saith the Lord, doubly mine, redeemed by the precious blood of Christ. His command to you, Christians of the United States and Canada, to-day is : “ Go ye up and possess that land too.” Brethren, in that faith have I preached

the Gospel in India for more than twenty years, and I believe that the Gospel of Christ is just as much the power of God to-day as it was in the days of Paul. I believe that Gospel is now doing for India what it did for Greece and Rome in the days of early Christian efforts. Twenty years ago I stood for the first time on the soil of Southern India. There were then only 20,000 Protestant Christians there. The record to-day is 500,000, and if you include the whole of India and take in the outlying dependencies, you have upwards of 2,000,000 recognising the sway of King Jesus. I have the most unbounded faith in preaching Christ to the world, for I know what Christ has done for me, and that He will do the same for the sin-smitten Hindoos these eyes of mine have seen. Despite the difficulties, I regard the success which God has vouchsafed to the labors of our own mission (and when I speak of the mission with which I am connected I am speaking of all other missions, for what we have done they are doing ten times better to-day) as my warrant for increased effort, and I wish you to regard it as an incitement to increased liberality. Let me give you one or two instances out of many in my own experience in India, to show the power of the Living Word. Some time since a man came to my house at headquarters, and said that he had been sent as a deputation from a village some distance off. He told me that the people had read the books and tracts which I had left there on a previous visit, had prayed about the matter, and they were prepared to give up heathenism and embrace Christianity in a body. He asked me to visit the people and instruct them further. You may be sure I did not wait long when I heard such glorious intelligence, and I made arrangements to visit the place on the following day, in company with a native minister. It was about thirty miles away, and we hired a bullock waggon to transport us thither. The cart was drawn by two heavy bullocks, which moved at the rate of about two miles an hour (I wonder how an American would like that kind of rapid transit), but by means of a patent kind of screw drill, and the twisting of the animals' tails, which the driver knew how to manipulate, it was possible to move at the rate of about two and a half miles per hour. As the road had been cut up into fissures and holes by the heavy rains, and as our cart was a rough and rude contrivance, when we reached the place we ached from end to end, and every bone in our body was sore. The driver took out the bullocks, hoisted up the cart, and we came sliding out behind. As soon as we could regain equilibrium we stood on our feet and began preaching to the people, but we were doomed to the most fearful disappoint-

ment. We had been sharpening our sickles, hoping and trusting that we should reap a harvest of souls, but the people seemed harder than ever, and my good native brother fairly sobbed again and again as we left that village, just as if his heart would break. We wandered over the plain and came to a retired spot in that wilderness. No eye gazed upon us save the eager, earnest look of bended heaven ; no sound broke upon the stillness save the heavy throb of the sobbing heart ; the winds seemed to be silent, and to join every surrounding thing in bending the ear of expectancy. "Pray, Coopoo, pray!" said I, "Pray, or your heart will break." Sorrow would not let him for a while, tears would not let him surely for a while, but at length words came, and such an outpouring of prayer for God's blessing on the people we had left I never heard before. Heaven opened, light streamed therefrom, an angel sped from the sapphire throne, and as the flash of gold swept past us there fell from his quivering wing the message: "My word shall not return to me void." Within six months after that remarkable prayer meeting on the lone Indian plain, we had the unspeakable privilege of baptizing in that and the two adjoining villages upwards of 200 in the Fold of the Lord. A strange thing occurred at the baptismal ceremony. The three head men of the village presented themselves, and everything went well until the reading of the Scriptures. The congregation was a large one, and I requested the native minister to baptize them. I never have baptized a native when a native clergyman was present, for I have always known that the time would come when it would be necessary that I should be severed from India, and my desire was to teach the people to look upon the native ministers as their God-given leaders. When the reading of the Scriptures came on, the wife of one of the candidates,—who tried to prevent her husband from professing Christianity,—fell on the ground. She foamed at the mouth, her eyes were fixed, her teeth clenched, her body twisted and writhed like one in a fit, incoherent language came gurgling from her throat, and the people said, "The devil is speaking within the woman." One sentence we distinctly caught, and it might have been prophetic, for it certainly came literally true. "If your husband becomes a Christian I must leave your house," said the devil within the woman. The scene was indescribably solemn. My native brother hesitated to proceed with the ceremony. "Go on," said I ; "if the devil is in the house we have come to drive him out of it, and out of the village, too ; baptize the three in the name of the Blessed Trinity." We did so, and the devil left the house ; he actually kept his word for

once, I suppose the only recorded instance in which his satanic majesty had ever tripped in this moral kind of way.

There is more than poetic fancy in this. It shows that the truth lies enshrined in the lines :—

“ Jesus, the name high over all,
In hell, or earth, or sky ;
Angels and men before it fall,
And devils fear and fly.”

A few months and that devil-ridden woman stood before me, a candidate to be received into the Christian Church by the rite of baptism. Was it the same woman of the dishevelled hair and twisting body? It was ; but a marvellous change had been wrought by the Lord. There was a play of joy on her face, light beamed in her eyes. She was the first of that village community that was called home, and even in her last moments the devil was not permitted to come near her again. The charm secured her, and she wore it on her head, and in her heart—it was the name of Jesus. Another instance to show that our work has not been altogether among the agriculturalists or poorer classes, and that we have touched the highest grades of Indian society. On one occasion there were three candidates for baptism—a Brahmin, a Sudra, and a Pariah, and the town was in a great state of commotion. It seemed as if a riot was pending, and the police-force about the house and the church was considerably augmented. When passing from my house to the church, I found that the route was fairly lined by those who would gladly have done me harm, had they not been restrained by a higher power.—Many a curse was called down upon me that morning. We were a little band of Christian workers, but we feared not, feeling that the Lord of Hosts was with us. It was our usual practice to have the baptismal service first and the sermon afterwards, but as so many had assembled, it struck me that it would be a pity to let them go without giving them an opportunity to listen to a good plain Methodist sermon first. As soon as the sermon was over, the three candidates approached the communion rail. There was great excitement in the church ; it appeared as if a rush were to be made and the converts torn from us. We tried to show no sign of fear, but if any looked lower than the face, he would find that the knees were in trembling contiguity. I called upon the native minister to pray—and they can pray out there too—I do not know how it would be with our Montreal ministers if we got some of those grand native Hindoo ministers here to pray. I am afraid they would have to go to the country. I asked him to pray and he laid hold

of the Tree of Life, and in his impassioned pleadings to God, he swayed that tree to and fro until our souls were wetted with the dew that fell therefrom. We rose to our feet again, and we asked the three converts, in place of the usual questions—as they were educated young men—to tell us how they came to Christ. Two of them are graduates of the Madras University, which prescribes an examination equal to the Syndic of the London University. The Brahmin is a native minister now ; the Sudra is a grand layman, giving a tenth, or more, to the cause of Christ ; and the Pariah was called upon to exchange the Cross for the Crown. One after another they told us in language of the most beautiful and naive simplicity how Christ's blood washed him from sin, how Christ's words had calmed the turmoil in his breast, and as testimony after testimony was given of this Spiritual power in Christ, angry looks were softened and bitterness of feeling began to give way to astonishment and wonder. We baptized the three in the name of the Trinity.

That is the kind of work we are doing in India. Shall we come home ? Shall we give up our great work in India, because folk who visit the seaboard criticise it—just as they say there are no tigers in India—because they never saw one ?

The district of Tanjore has been called the Garden of Southern India. You would not think so if you could see it about the middle of May. I remember climbing the Trichinopoly Rock, from the summit of which the flat country can be seen for miles around. The month's drought, which had preceded the fiery sun, had robbed the land of beauty. The ground showed sign of life nowhere, scorched, arid, hard, the plains stretched their dreary, weary distance as far as the eye could reach, unrelieved by any color, save here and there the flaming flambo, in full flower, which seemed but to mock the universal barrenness of everything. Every tank was dry, and the bed of the Cauvery hard by a rock was like a sandy desolate waste ; not a drop of water sparkled in the fierce sunlight. Heat quivered in the air and quivered everywhere. I climbed that rock again, when the freshets had swept down the Eastern slopes of the Blue Mountains, and the Cauvery was in full flood. The whole scene was changed ;—nature's wizardry had been at work. The whole was like a sea of emeralds in which the distant hamlets nestled like fairy isles. Besides the natural loveliness of the trees, whose foliage was already flourishing beneath the benignant sunshine and rain, there were aspiring creepers winding themselves up the strong stems, and covered in graceful festoons with the most gorgeous flowers in wanton

profusion. Even the ditches were turned into beds of beauty, with their banks covered beneath *Calladium* leaves and jungle splendour, as if the teeming earth knew not what to do with the wealth of all her treasures. Every tank was full, the brim covered with lilies, white and red, and fringed with green turf and golden osiers. Here the dark tamarind grove gives indication of the coming fulness, and huge branches sway under the pressure of caressing winds. There, in greatest plenty, grows the plaintain with its broad satin leaf of a lovely pale sea green. Such is the picture. But we are working a far grander spiritual transformation in India than any that this imagery suggests to the most imaginative mind here to-night. Just now India may be called the barrenest spot in all the Garden of the Lord. Here and there the Tree of Life is growing luxuriantly, but over the Land there is much desolation. Let but the dew from Heaven fall silently, and without much outside show ; let but the flood of beneficent Heaven's richest *largesse* descend in answer to ten thousand treasured prayers, and the desert shall blossom as a rose, and for her barrenness she shall add ten-fold to her beauty and become a choice Beulah, filled with fragrance and sweet with fruit—a very Hephzibah—where God and man may delight to dwell.

The service closed with the Benediction.

APPENDIX I.

The following paper was prepared by MR. A. J. ARNOLD, Secretary of the British Evangelical Alliance and forwarded by request of the British Evangelical Alliance to the Conference:—

THE DOMINION BRANCH OF THE EVANGELICAL ALLIANCE: ITS NEEDS AND POSSIBILITIES.

It would have been gratifying to the writer of this paper, if he had been able to accept the invitation to be present in person at the important Conference now assembled in Montreal. The unfortunate illness, which prevents Sir Robert Phayre fulfilling his engagement, leaves the British Organization unrepresented at the Conference; and, therefore, seems to throw upon the English Secretary the responsibility of committing to writing a few thoughts, which there may be found an opportunity for reading at the Conference.

It is always interesting to remember that the Evangelical Alliance was constituted in 1846, after much deliberation and several preliminary gatherings, at which leading divines and laymen, of all Evangelical Churches, took a prominent part. The invitation for the first meeting was signed by the celebrated Dr. Chalmers, and others. Among those who were found devoting much time and attention to the development of the idea, and afterwards to the establishing of the Organization, were such men as the Revs. John Angell James, Edward Bickersteth, Baptist Noel, and Dr. Jabez Bunting. The Christlike spirit of those who assembled was manifested in the earnest deliberations of these early meetings, when the difficulties of establishing the Alliance, upon a thoroughly Evangelical basis, were overcome. Nor must it ever be forgotten that the earliest gatherings of the Alliance were consecrated by a devout spirit of prayer, foreshadowing the blessing which was so soon to be bestowed upon those assembled. One has described the meeting, at which there were gathered together 1,200 leading Christians from all parts of the United Kingdom, the continent of Europe, and from America, as a marvellous one. The manifesta-

tions of divine power impressed with awe all who were present, and the Spirit's fervid influence melted all hearts into penitence and loving union. Thus was inaugurated that blessed effort to exhibit the true unity of the one Church of the Living God ; and it is a cause for much thankfulness that the movement has developed itself as the Evangelical Alliance, with its branches in all parts of the world.

The British Branch, notwithstanding innumerable difficulties in its early career, has held on its way until it is able now to look back upon the past forty-two years as having witnessed a marvellous change as regards the fraternal spirit and intercommunion between members of all the Evangelical Churches. From the first, the Annual Conferences, held in various cities of the United Kingdom, together with periodical meetings of various local branches throughout the country, afforded an opportunity for Christians of all churches to meet together upon a common platform ; and, for many years, the Alliance Conference was the only gathering of the kind. During recent years, however, such conferences as that at Mildmay, and numerous others, have grown up in our midst.

The Annual Conferences of the Alliance have not only afforded an opportunity for the manifestation of Christian union for its own sake, but also for the consideration of various practical subjects, from time to time. Thus many enterprises have been initiated, in which the co-operation of Christians generally has been greatly blessed ; and several Societies for definite objects have also had their origin in the Evangelical Alliance. The attempt to reach the masses of the people by Special Religious Services, in secular halls, and which are now so common in all parts of the country, was originated and carried on by the Council of the Alliance till it was taken up by a committee appointed for the purpose. In various other ways also, the advancement of true Evangelical religion has been promoted by the Evangelical Alliance. Early in its history, three or four definite objects also occupied the attention of the British Branch. The subjects of Popery, Infidelity and Sabbath Desecration were considered to be those in relation to which Evangelical Christians are, for all practical purposes, unanimous ; and the prizes given, and essays subsequently published by the Evangelical Alliance upon those subjects, accomplished a vast amount of good at the time. These are merely some indications of the practical outcome of Christian union, as seen in the subsidiary work of the Alliance.

At the formation of the Society in 1846, a series of resolutions

were adopted, which were not only commended to the practical attention of all the members, but it was agreed that, at every Annual Conference, these "Practical Resolutions" should be "read and enforced." A well known clergyman of the Church of England, who recently undertook this duty, described them as "a magnificent model of Christian exhortation," and the designation is not an exaggerated one. They never fail to awaken deep sympathy and hearty accord among Evangelical Christians; and I would venture to suggest that, at each Conference of the Dominion Branch (which, I trust, may become an annual institution) this series of Resolutions be brought forward and commended to the earnest attention of friends of the Evangelical Alliance.

One of these Resolutions called upon the members of the Alliance generally to observe the first week in each year as a season for concert in prayer, and the Annual Invitation of the Evangelical Alliance was a few years later (and at the suggestion of the Lodia Missionaries in India) extended to Christians generally, instead of being limited to members of the Evangelical Alliance. Thus the Week of Prayer has become universal, not only because the programme is universal in its application to the whole Church of Christ, with its multifarious wants, but also because the first week in each year is now observed by Christians in all parts of the world, irrespective of denomination or nationality. Wherever its observance has been faithfully carried out, marked blessing has, in many instances, been the result. It would be interesting to follow this particular work, but some idea may be formed of the high privilege, given by God to the Evangelical Alliance in this matter, when it is remembered that the Invitation and programme of subjects, issued in the summer of each year for the following January, (and in the name of the British and other Branches of the Alliance) is accepted by Evangelical Christians all over the world; and the document is translated into a great number of languages. Thus native Christians in every part of the mission field are enabled to take an intelligent part in this world-wide concert in prayer. A single instance may be given of the blessing which frequently attends these united prayer meetings. A missionary, writing from a town in Asiatic Turkey, where the Week of Prayer has been observed regularly for many years, says: "We are experiencing a great revival of religion. The meetings, in the evening especially, were very large, no less than eight hundred persons assembling, many of them, of course, out of curiosity, and large numbers being unable to gain admission to the chapel. The earnest prayers of those who had gathered together unitedly, to

seek God's blessing upon the Church and the world, arrested the attention of those who had come out of mere curiosity ; and the meetings, which were intended to last two hours, had to be continued for three or four hours, night after night, the flow of prayer and praise being so continuous." The Missionary adds : " It is impossible for me adequately to describe the work that is going on. All day long we are busy with enquirers, and last night, at the great meeting, no less than sixty persons declared for the first time their desire to follow the Lord Jesus Christ."

There is one remarkable coincidence, which should be specially remembered in this connection. The past twenty-five years has witnessed remarkable progress, in regard to missions throughout the world ; probably far greater progress than in any similar period previously, and this same period has been the time during which the Week of Prayer has been more than ever widely observed.

If the Evangelical Alliance had done no other work than this of combining the whole Church of Christ in a season of prayer each year, it would have accomplished a great deal ; but there are many other ways in which the power of Christian union has been felt in the work of the Alliance. What other society, or what section of the Christian Church alone, could have undertaken to plead the cause of the persecuted and the oppressed for conscience' sake in many parts of the world ? Yet this has been the blessed function of the Evangelical Alliance ; and its forty-two years' history shows how marvellously God has blessed its efforts. In its early days there was scarcely a country on the continent of Europe, where full religious liberty was enjoyed. But the Alliance has witnessed great changes, till now nearly every country in Europe is free for the preaching of the Gospel. In Italy, some of the earliest and best efforts of the Evangelical Alliance were put forth to obtain liberty for those who were suffering for Christ's sake, such as the Madai and others. In Spain also, the marvellous power of united Christianity was seen in the deliverance of Matamoros and his fellow-prisoners. In numerous instances, in those two countries, as well as in many other parts of Europe, and throughout the world, persecuted Christians have had cause to bless God for the power which He has given the Evangelical Alliance in pleading for religious liberty.

It would not be possible, nor would it be within the scope of this brief summary to enter into details in regard to this important department of the labours of the Alliance. But one instance may be mentioned as a sample. The Nestorian

Christians, who had so long suffered persecution at the hands of their fellow-subjects of the Shah of Persia, appealed to the Evangelical Alliance by sending over two of their number on a mission to England. Their story was heard and taken up warmly by the Council in London; and representations were made to the Persian monarch upon the subject, who, after being informed that the Evangelical Alliance represented Protestant Christianity in all nations, and of all Evangelical Churches, yielded to the request made that he should make enquiries. The result was that the persecutions ceased, and the property of the Nestorians was restored to them—their chapels, which had been destroyed, being rebuilt out of a special fund raised for the purpose. The first contributor to this fund was the Shah himself, who thus showed his appreciation of the action taken by the Alliance in favour of some of the most peaceable and law-abiding of his subjects.

It should be added that, while the past history of the Society has been of vast importance and full of interest in regard to this matter, there is still need for the exertions of the Alliance in the same direction. In Russia, and in Turkey especially, there is much which, even at the present moment, calls for intense anxiety regarding liberty of conscience. There is also positive persecution in both countries, which calls for the active intervention of the Evangelical Alliance. In Austria, and in Spain too, the religious liberty now enjoyed is not nearly so full as we desire and hope it may be some day. If we turn to more distant parts of the world there comes a cry, from many places, in such words as were used on one occasion by the suffering Nestorian Christians of Persia :—"The eyes of the people are turned imploringly to the Evangelical Alliance for sympathy and aid." In the South Sea Islands native Christians are now in imminent danger, and an appeal is made to the Evangelical Alliance to exercise its influence on their behalf. In Corea the religious liberty which had been enjoyed for six years, and during which period mission work had greatly prospered, has now been suddenly suspended, and the missionaries are forbidden to travel about the country proclaiming the Gospel of Christ. They met in Conference only a few weeks ago, and formulated an appeal to the Evangelical Alliance, which it is hoped the British and American Branches may be able to deal with effectually. It has often been a source of wonderment to worldly people that this peace-making and peace-loving organization should exercise so mighty an influence over the minds of Emperors and Kings. When, however, it is remembered that each appeal in favour of religious liberty comes

to a Sovereign or a Government, as the case may be, from a body which speaks in the name of Evangelical Christians, not of one church but of all churches, and not of one nation but of all nations, we can well understand that it is felt to be expedient to listen to such a voice. To God be all the praise for what has been accomplished in the past, and to Him be our hopes directed for the future !

In this rapid sketch it has been impossible to do more than to indicate the lines upon which the Evangelical Alliance has been privileged by God to labour for the whole Church of Christ. A more complete statement could not fail to arouse the hearty sympathy of all Evangelical Christians in the Dominion of Canada, as in other countries ; but enough has been said to warrant the writer of this paper in urging that Canadian Christians take, in the future, a more active and definite part in the world-wide and blessed labours of the Evangelical Alliance.

In dealing with the needs of the Evangelical Alliance of the Dominion of Canada, it will be most fitting for Canadians themselves to be heard first ; but it may not be unacceptable that a few hints should be given by one who has had a long experience in the work of the Evangelical Alliance, not only in the United Kingdom, but in various other countries, and especially in connection with the great Œcumenical gatherings of the Alliance.

Surely the needs of Canada in regard to Christian union itself are similar, if not so great as in the mother country. Is it not often an occasion of reproach to the cause of Christ that His followers stand before the world as disunited, rather than as brethren in the same family ? The Evangelical Alliance does not need to create union, for a deep and real union exists already amongst all who are true disciples of the Lord Jesus ; but there *is* need for the open manifestation of this glorious fact, that the Church of the living God is one Church, never having lost, and being incapable of losing, its essential unity. Not, therefore, to create that unity, but to manifest it, is one of the grand objects of the Evangelical Alliance.

Would it not be possible, throughout the Dominion of Canada, to establish in many of its towns local branches, such as those which exist in some of the principal cities already, and that these local organizations should have periodical meetings for united prayer and fraternal conference, as well as observe the Universal Week of Prayer at the commencement of the year ? If it is asked : How can the interest of these local meetings be kept up ? I would refer to an experiment which has been found very

useful in many places, namely, inviting ministers of various Evangelical Churches, by rotation, to give a summary of Christian work throughout the world, taken from the pages of *Evangelical Christendom*, the monthly organ of the Alliance. Such a brief statement will widen the sympathies and stimulate the interest of those who attend the meetings. Then let those branches be affiliated in one organization for the whole Dominion; and again, let the Dominion Branch of the Evangelical Alliance maintain its hitherto warm attachment to the British organization as the Parent Society, and thus be brought into line with the whole of the Evangelical Alliance. In this way Canadian Christians would feel that they had a share in this universal brotherhood, and that their sympathy and support enabled them effectively to share in the important work of defending the cause of the persecuted for Christ's sake, as well as in maintaining the fundamental truths of the Gospel. It has been found possible in many towns in the United Kingdom to have regular meetings of the Branches of the Evangelical Alliance, thus affording not only a pleasing spectacle but a most effective help to all who are co-operating in the matter, and frequently the branches have undertaken united Christian work, such as the preaching of the Gospel by ministers of all evangelical denominations to the masses of the people who are still outside the Church. Perhaps something of this kind might grow out of an extension of the Branches of the Alliance in Canada itself. But the writer of this paper is specially anxious that Canadian Christians should esteem it a privilege to have a distinct share in the greatly blessed work of the Evangelical Alliance.

Would it not be well for the Conference at Montreal (having a large representation from various parts of the Dominion) to decide at once to have an *Annual* Conference (as in the case of the British Alliance) in some city of Canada, selected beforehand? Thus, periodically, there would be opportunity for delegates from the various local organizations to meet and discuss matters of common interest, and, moreover, the stimulus and help inspired by such a gathering of delegates from all parts of Canada could not fail to be of the utmost importance to the cause of Evangelical religion throughout the Dominion.

The Council of the British Organization send their most cordial and affectionate greetings to the brethren assembled in Montreal, and assure them of their earnest prayers that the richest blessings of God Almighty, the grace of the Lord Jesus Christ, and the fellowship of the Holy Spirit may be abundantly realized by all present.

APPENDIX II.

In harmony with the instructions of the Alliance (see page 244), the following Petition has been forwarded to the Governor-General in Council:—

PETITION

TO HIS EXCELLENCY THE RIGHT HONORABLE
FREDERICK A. STANLEY, Baron Stanley of
Preston, G.C.B., Governor-General of the Do-
minion of Canada,

IN COUNCIL.

The Petition of the undersigned humbly sheweth :

THAT WHEREAS, at a meeting of the EVANGELICAL ALLIANCE FOR THE DOMINION OF CANADA, held in the City of Montreal in the month of October, in the year of our Lord one thousand eight hundred and eighty-eight, certain matters touching the interests of the several Protestant Churches were taken into serious consideration, among which was "THE ACT RESPECTING THE JESUITS' ESTATES," passed by the Legislature of the Province of Quebec, and assented to on the 12th of July, 1888,—now lying before your Excellency in Council for consideration ;

AND WHEREAS, "the Estates of that [the Jesuit] Order were originally granted by the King of France for the purpose of educating the natives of the country," and the Jesuits "were merely depositaries thereof for the purposes of the education of the youth of the Province ;"

AND WHEREAS, the Order of the Jesuits was suppressed in France in 1761, and its property taken by the King for the purposes of education ;

AND WHEREAS, the Royal instructions to the Governor-General of Canada in 1774 directed "that the Society of the Jesuits should be suppressed and dissolved, and no longer continue a Body corporate

Address to
His Excellency from
the House of Assembly
—L.C., A.D. 1800.

Address to the King
from the same, in A.D.
1825.

and politic, and that all their rights, privileges, and property should be vested in the Crown ;”

AND WHEREAS, the House of Assembly for the Province of Quebec repeatedly petitioned the King or his Representative that the said Estates might be devoted “according to their primitive destination, for the education of the youth of this country,” and be placed at the disposal of the Legislature for that purpose ;

In 1800, 1812, 1825.

Petition of 1825.

AND WHEREAS, on the 7th of July, 1831, Lord Goderich, then Secretary for the Colonies to King William IV., addressed a despatch to His Majesty’s Representative in Quebec, in which he stated that “the Jesuits’ Estates were, on the dissolution of that Order, appropriated to the education of the people,” and further, “that the revenue which might result from that property should be regarded as inviolably and exclusively applicable to the object,” and moreover, “that the King, cheerfully and without reserve, confided the duty of the application of those funds for the purposes of education to the Provincial Legislature ;”

Appendix to Journals, House of Assembly—L.C. 1824, vol. 33.

AND WHEREAS, the disposal of the said Estates has been from time to time impeded by the “energetic representations” of the authorities of the Roman Catholic Church asserting a claim to their “ownership ;”

Statutes of Quebec, 1888, pp. 43, 44.

AND WHEREAS, the Government of the Province of Quebec, in the negotiations with the Representative of the present Order of the Jesuits in the Province of Quebec, forming the basis of the Jesuits’ Estates Act of 1888, expressly declared “it did not recognize any civil obligation, but merely a moral obligation, in this respect ;” and proceeded to treat on the amount and terms of “a compensation in money,” on condition of receiving a full renunciation of all further claims on the said Estates ;

Statutes of Quebec, 1888, p. 49.

AND WHEREAS, by the said Jesuits’ Estates Act of 1888, the Lieutenant-Governor in Council is authorized to pay the sum of four hundred thousand dollars “out of any public money at his disposal,” for the purpose of such compensation, “to remain as a special deposit until the Pope has ratified the said settle-

Statutes of Quebec, 1888, p. 50.

ment, and made known his wishes respecting the distribution of such amount in this country ;”

AND WHEREAS, the said Jesuits’ Estates Act recognises powers in the Holy See that are perilous to the supremacy of the Queen, in thus requiring its consent to legislation within her dominions, and the application of public funds, and in accepting such terms as—“The Pope allows the Government to retain the proceeds of the sale of the Jesuits’ Estates as a special deposit to be disposed of with the sanction of the Holy See ;”

Cardinal Simeoni,
Statutes of Quebec,
1888, p. 47.

AND WHEREAS, your petitioners contend that not even a “moral obligation” exists to make “compensation” for property duly and lawfully taken by the Crown, to the extinction of all “civil obligation ;”

AND WHEREAS, from the whole tenor of the negotiations on this matter, it is to be surely expected that the Holy See will apportion at least a large share of the afore-mentioned \$400,000 to the Order of the Jesuits, which does not represent the Roman Catholic Church or population of Quebec as a whole, but itself alone, and is confined by law to two Archdioceses and one Diocese ;

Statutes of Quebec,
1887, p. 66.

AND WHEREAS, no stipulation is made that the said \$400,000 shall be devoted to Public Education, or any account be rendered to the Government of the use made of such public money ;

AND WHEREAS, any further proceeds of the sale of the Jesuits’ Estates are not secured for the purposes of education, but passed into the general revenue of the Province ;

AND WHEREAS, finally, the appropriation in the said Jesuits’ Estates Act, of the sum of sixty thousand dollars, to be invested by the Protestant Committee of the Council of Public Instruction for the benefit of Protestant Institutions of superior education, though urgently needed and justly due, though unlike the \$400,000 available for the entire population of one class alike,—and though, by contrast again, to be administered under public accountability,—is liable, nevertheless, to be interpreted as making the Protestant community consenting and approving parties to that appropriation of the \$400,000, to which the grave objections above recited have to be made ;

THEREFORE, that your Petitioners, being duly

authorized on this behalf by the aforesaid EVANGELICAL ALLIANCE, do enter their solemn PROTEST against the Act in question being carried into effect,

AND HUMBLY PRAY that it may be DISALLOWED by your Excellency in Council, as provided by the British North America Act of 1867.

Signed on behalf of the
EVANGELICAL ALLIANCE OF THE DOMINION
OF CANADA,

JOHN MACDONALD,
President.

WILLIAM JACKSON,
Secretary.

January 10th, 1889.

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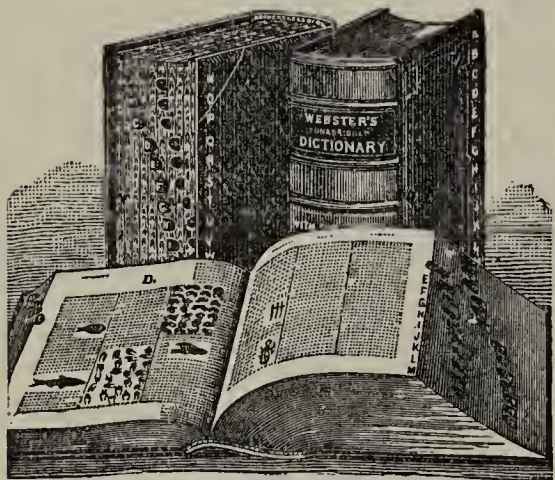
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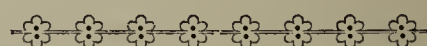
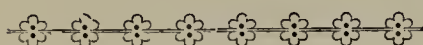
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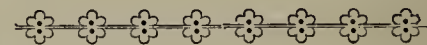
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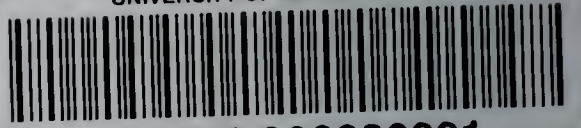
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